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Courier

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MUSIC
in our schools and
our everyday lives

(See page 10)

(Unesco Photo by David Seymour)

Courier

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FROM THE UNESCO NEWSROOM...

★ **ILO :** The International Labour Office (ILO) has just drawn up a job classification system in which 1,727 professions and trades have been defined, codified and compared. The code shows the corresponding descriptions and the qualifications required for these jobs in ten different countries, and will thus aid the movement of people who wish to work abroad.

★ **INTERNATIONAL :** The United Kingdom has decided to ask for Parliamentary ratification of the Unesco-sponsored international agreement which abolishes import duties on a wide range of educational, scientific and cultural materials. Iran is also preparing to obtain Parliamentary approval.

Thirteen nations—Cambodia, Ceylon, Cuba, Egypt, Israel, Laos, Monaco, Pakistan, Philippines, Sweden, Thailand, Vietnam and Yugoslavia—are already operating this convention. And 18 additional States have signed, but not yet ratified it.

The agreement eliminates duties on books, newspapers, magazines, music scores, works of art and articles for the blind. Also exempt are educational films, filmstrips, newsreels, sound recordings and scientific equipment if consigned to approved institutions.

In addition, contracting States undertake to grant import licences and foreign exchange for publications required by public libraries.

★ **U. K.:** The astonishing total of more than 30,000 letters written by Voltaire have been gathered by Mr. Theodore Besterman, British author and bibliographer. They are to be published in English with annotations by Mr. Besterman. The first three of an eventual 60 volumes will shortly make their appearance. Thus far, only 18,000 letters had been made public, according to a recent article in the French daily, "Le Monde". The first collection of 4,700 letters was compiled in 1875. Since that time several attempts have been made to produce a more complete picture of his correspondence.

★ **INTERNATIONAL :** An agreement has been signed at Stockholm providing for exchanges of students, teachers and scientists between Sweden and the United States of America. The agreement also provides for the financing of studies, research instruction and other educational activities of American citizens in Swedish schools and institutions, while permitting Swedish citizens to travel to the United States of America for education in American institutions. To date the fund for financing this scheme amounts to $110,000. It is the result of sales of American war surplus property to Sweden upon the termination of World War II, as provided for under the American Fulbright Act.

★ **JAPAN :** One hundred-and-eighty Japanese youngsters are romping happily through their kindergarten lessons in a man-made cave near Yokohama. This unique institution owes its existence to Mr. Takamasa Mutsu-ura, a Japanese educator, who believes that the best way to bring up children is to keep them in close touch with nature. With this idea in mind, Mr. Mutsu-ura, using the most primitive tools, began excavating the side of a solid rock hill—a laborious task which took over 20 years to accomplish. Today the Mutsu-ura Kindergarten contains a nursery, a magic lantern screening hall, a classroom, a parlour, a dining-room and a washroom.

★ **UNICEF :** A group of Balinese dancers on tour in the United States of America have donated the proceeds of one night's performance to the United Nations International Children's Emergency Fund (UNICEF), it is announced by Mr. Maurice Pate, Executive Director of UNICEF. The contribution of $3,020 was presented in appreciation of aid given to the children of Indonesia by UNICEF. A major portion of this gift will be allocated to assist the Indonesian Government's child-care programme which includes basic maternal and child-health services, training of midwives and nurses' aides, and the control of yaws, a crippling tropical disease. To date the Indonesian Government, besides matching UNICEF's investment in local programmes, has contributed and pledged a total of $312,000 to UNICEF's work with children in other countries.

★ **CEYLON :** The first two faculties of the University of Ceylon have moved into their new permanent home at Peradeniya, near the capital at Kandy. The Peradeniya site is extraordinarily beautiful, and used to be the royal gardens of the original Sinhalese monarchy. The layout of the new university there was planned by the famed British architect Sir Patrick Abercrombie. Other faculties are to move to Peradeniya as additional buildings are completed.

★ **ISRAEL :** The Bible in Israel has become an important textbook on geology. Engineers and geologists lately have been scrutinizing the Bible for information on copper and iron deposits, and on the location of phosphate and manganese. They have also found clues and descriptions locating King Solomon's copper mines.

★ **UNESCO :** A new catalogue has just been published by Unesco that surveys the fine collection of recorded folk music from all over the world now in the French National Record Library in Paris. The catalogue is in both French and English, and is the fourth in the series of Unesco's "Archives of Recorded Music". It contains the titles of only vocal and instrumental music of authentic folklore, performed by non-professional singers or instrumentalists. And it offers proof of the richness and variety of the folklore of many peoples on all continents.

★ **FRANCE :** A Tolstoy library which combines the functions of study centre and museum has just been opened at the Institute of Slav Studies in Paris. The new library possesses manuscripts and exhibits — portraits, photographs and drawings — relating to the life and work of the famous Russian writer. Its large collection of books includes the Soviet edition of Tolstoy's complete works, as well as their translations in French and other languages. The opening of the library has been made possible by a legacy from Tolstoy's daughter, who died in Italy last year, and the efforts of one of the author's greatest friends, M. Charles Salomon.

★ **TURKEY :** Mrs. Lucia Moholy, British microfilm expert, has joined a UNESCO Technical Assistance mission now operating a bibliographical centre in the National Library at Ankara. This centre is designed to serve Turkish industry, science and technology with scientific and technical data. It is already supplying such information to two other UNESCO technical assistance missions working in Turkey on earthquakes and water-supply problems.

PARIS TO HAVE INTERNATIONAL YOUTH HOSTEL

The French National Commission for Unesco has decided to establish an International Youth Centre in Paris to help young people from all over the world to overcome the obstacles of different nationalities, languages, races and backgrounds. This decision follows the adoption of a resolution by the General Conference of Unesco, inviting Member States to encourage establishment of International Youth Hostels and Camps in national capitals and other principal cities. The Paris Centre will accommodate French and foreign students at low rates, and provide them with a cultural centre, and a meeting-place for various activities. Architectural plans include dormitory facilities, recreation rooms, a a gymnasium, a restaurant and an administrative building. In the cultural sphere, the centre will contain a book and record library, and a large hall to be used for theatrical performances, conferences and lectures.

★ **HOLLAND :** The School for the Blind at Bussum, Amsterdam, is now training telephonists on switchboards on which the conventional luminous signals are replaced by different musical notes which "guide" the blind operator to the line that is being used. Training is rapid, and the Government has offered bonuses to Dutch firms which go over to switchboards operated by the blind.

★ **BELGIUM :** Students and teachers of Louvain University have inaugurated a "Cultural and Artistic Centre" to provide a common meeting-ground between students and Belgian artists. The Louvain Centre has been holding an exhibition of paintings, sculpture, etchings, ceramics, mosaics, photography and music produced by Flemish and Walloon artists. The artists are invited to the Centre to give informal talks and lectures which are followed by lively discussions.

The Centre's president hopes that this experience will help "to destroy that false complex" which he says leads many university people to "criticize without true knowledge or to accept and merely repeat opinions of others".

★ **INTERNATIONAL :** The International Labour Organization has announced that its technical assistance projects now number almost three hundred. Field missions are all over the world ,and a quarter of the projects are concerned with vocational training. In many, the ILO teams are collaborating closely with Unesco and other UN Specialized Agencies. In Thailand, for example, the ILO is helping on the vocational training and handicraft training aspects of Unesco's major project there — assisting in the reorganization of the educational system. In Libya, Unesco and ILO have jointly established a technical and clerical training centre. In Ceylon, and in several Latin American countries, field missions from the two organizations also are working together very closely.

★ **U.S.A. :** Cheap, mass-produced chemicals can almost double the world's food supply. So explained an American chemist, Dr. Nestor W. Flodin, to the American Association for the Advancement of Science, which met recently in St. Louis, Missouri. Derivatives of the petroleum industry and waste plant matter, he said, could be added to foods that lack protein. This would enable them to provide the maximum of body building elements. Staples, he said, such as wheat, rice and corn — on which whole populations often depend — can be enriched synthetically, so as to give a balanced diet.

★ **SPAIN :** A course of lectures on literature, art, history and geography, as well as on the Spanish language will be provided for students from abroad by the University of Madrid from March 1 to May 30. During their stay in Spain, the students will have free entry to museums, libraries and other cultural institutions.

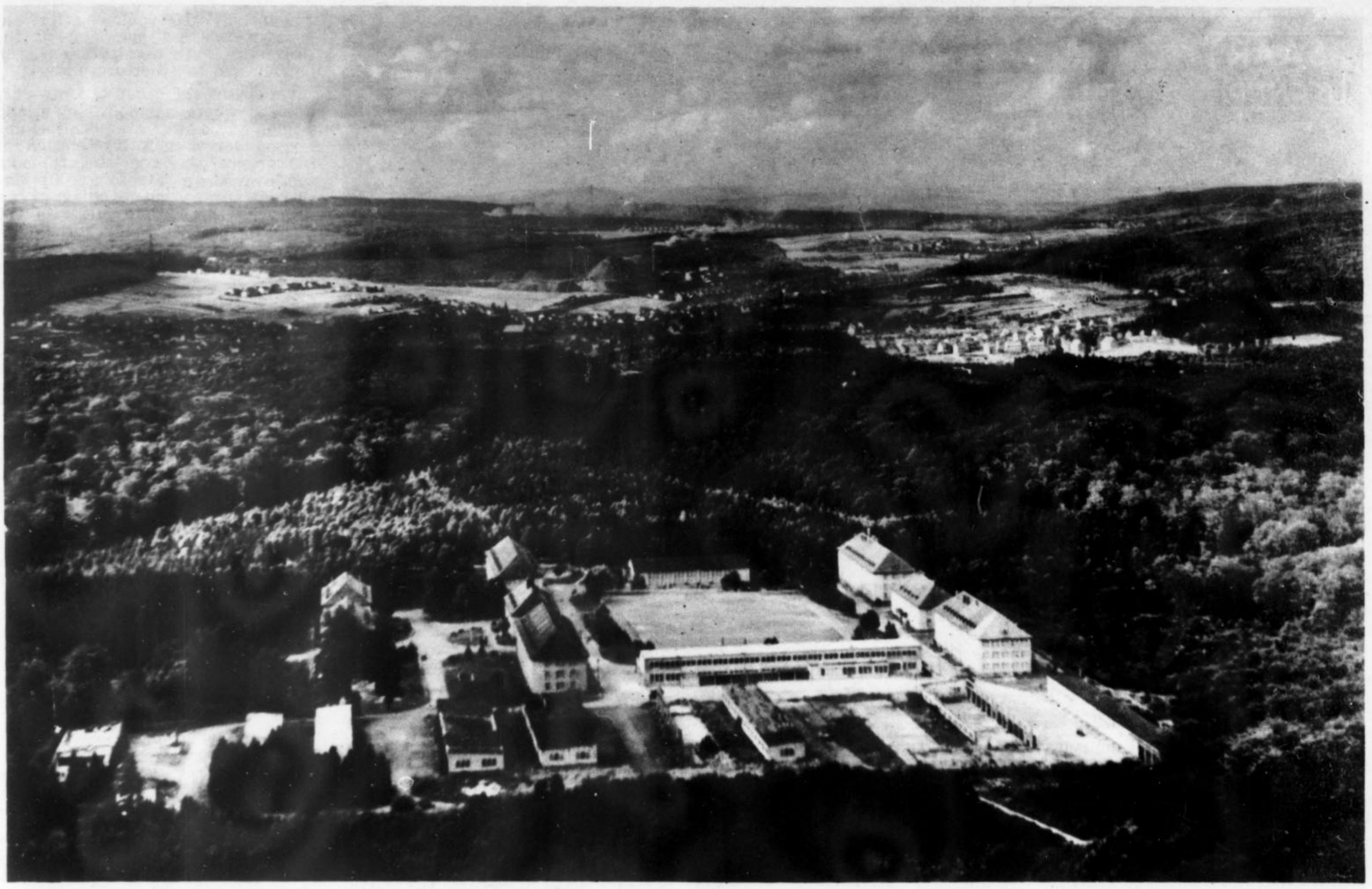
★ **INDIA :** India's President, Rajendra Prasad, recently opened India's fourth annual exhibition of international children's art in New Delhi. Besides India, thirty-one countries participated in the exhibit. The one thousand four hundred paintings and drawings on display represented the creative work of children between the ages of five and sixteen. The best picture in each age group is to receive an award by India's Prime Minister, Jawarharlal Nehru.

★ **INTERNATIONAL :** The Food and Agriculture Organization of the United Nations has just published its Second World Food Survey. A sequel to its 1946 Survey, the new volume attempts to answer such vital questions as : How much food has the world got?— How much is needed?— What are the prospects for more food in the next ten years? The answers, the Survey points out, give no ground for complacency. Per capita food production in many regions still remains below pre-war levels. And, in fact, the proportion of the world's population not eating well enough recently has grown larger than ever. The Survey asks for an all-round campaign to attain high nutritional standards. And it pleads that agriculture's precious resources should not be diverted to other uses, lest the very future of the world be jeopardized.

★ **NORWAY:** A new People's Theatre, the biggest yet to be built in Norway opened recently in Oslo with a repertory including Shakespeare's "The Merry Wives of Windsor". The idea of a People's Theatre was conceived late during the 19th century when popular demand started the People's Theatre Movement. Since 1929, when the People's Theatre Association was formed, its membership steadily increased and today 117,000 Norwegians belong to the Association.

★ **INTERNATIONAL:** Portuguese and Austrian listeners now hear regular broadcasts of the music of each others' countries, thanks to exchanges of recordings arranged between the Viennese "Red-White-Red" (The Austrian National Colours) Radio Network and the Portuguese National Radio in Lisbon.

★ **U. S. :** American industrial firms developing new forms of patronage for the arts, recently financed Pittsburgh's first international contemporary music festival. The festival committee, headed by Roy Harris, a leading American composer, selected the works of fifty contemporary composers, whose names had been suggested by international authorities. Programmes included: Benjamin Britten's "Serenade", "Five Tudor Portraits" by Vaughan Williams, Bela Bartok's "Music for Strings, Percussion and Celesta", Stravinsky's "Symphonies for Wind Instruments" and William Schuman's "Symphony for Strings". In a spirit of community participation, 210 local organizations co-operated with industry which also made funds available for the commissioning of works by such composers as Malipiero, Poulenc, Villa-Lobos and Delapiccola.



A few miles from the capital of the Saar, in the heart of one of the few tracts of woodland left in the country, is the University of Saarbrücken. Its 1,300 students hail from 25 countries. Of the total, 980 are from the Saar, 136 from Germany and 60 from France. There are also many from countries outside Europe.

THE UNIVERSITY OF SAARBRUCKEN

A BRIDGE LINKING TWO GREAT EUROPEAN CULTURES

by Michel SALMON

KARL (from Saarlouis) and Johann (from Mainz), Françoise (from Nancy) and Giuseppe (from Turin), Peter, Katia, Fernandez, Ahmed — there is little formality about introductions in the dining-hall of the "Mensa" of the University of Saarbrücken. I find myself returning a hundred young smiles, shaking hands all round, and trying to summon up from a halting memory a few friendly words in about half-a-dozen different languages. Through the open window, the eye goes out to the near-by forest of stately firs and silver birches surrounding and hemming in the University on every side. It is difficult to believe that we are in the Saar, the little country with an area of only some 965 square miles (and over 900,000 inhabitants), wedged in between France and Germany, and probably possessing more mines and blast-furnaces than any area of similar extent anywhere else in the world.

In Saarbrücken itself, the sky is sometimes darkened, even at midday, by the thick dust and smoke in the air. But the University, about three and a half miles from the capital of the Saar, in the heart of one of the few tracts of woodland still left in the country, is far enough removed from that modern forge of Vulcan. It has been set up in a disused Wehrmacht barracks, an enormous, and most uninviting, quadrilateral of low grey buildings.

Such a metamorphosis is an encouraging omen. The University of Saarbrücken in fact stands for one of the most inspiring attempts being made to unify the peoples through culture in this troubled modern world, all the more striking on this eastern frontier of France where international antagonisms have in the past bred discord and division. Its history, its short history to date — for it has been in existence barely five years— symbolizes the slow and painful awakening of the European spirit among the ruins of the second world war.

On a wet September morning in 1944, when the first French and American troops fought their way into Saarbrücken, to the crack of bullets, the sight that met their eyes was one of still greater desolation than that which the allied forces encountered at the same time in the Ruhr. More than 6,000 of the 9,800 houses and other buildings which had made up the town of Saarbrücken were wholly or partially destroyed. Acres of rubble were all that was left of 65 % of the country's dwelling houses, 60 % of its factories, 50 % of its public buildings, including churches and schools.

In all the chaos which prevailed in the first few years of the occupation of Germany, the position of students in the Saar was particularly difficult. No opportunities were as yet open to them in the French Universities, while the over-crowded German universities could only accept them in small numbers and were, in any case, rather far away. Those nearest — the Universities of Heidelberg, Mainz, Frankfurt and Bonn — to which students from the Saar were in the habit of going, are respectively some 95, 108, 135 and 162 miles from Saarbrücken by rail.

The extent of the disaster which had overtaken the Saar, and the special situation in which the country was placed at a very early date, developed a special attitude of mind among the people of the Saar, and especially among young University students. The European University of Saarbrücken was thus born of a combination of local needs and more general cultural considerations. Its object was to become a peaceful meeting-place, a bridge linking two great civilizations and cultures. It was necessary to train engineers for the mining and metallurgical industries, doctors specializing in industrial diseases, lawyers and so forth, with the least possible delay, but these new leaders for the Saar were to be brought up in a new spirit of international understanding and co-operation, in the interests of Europe as a whole.

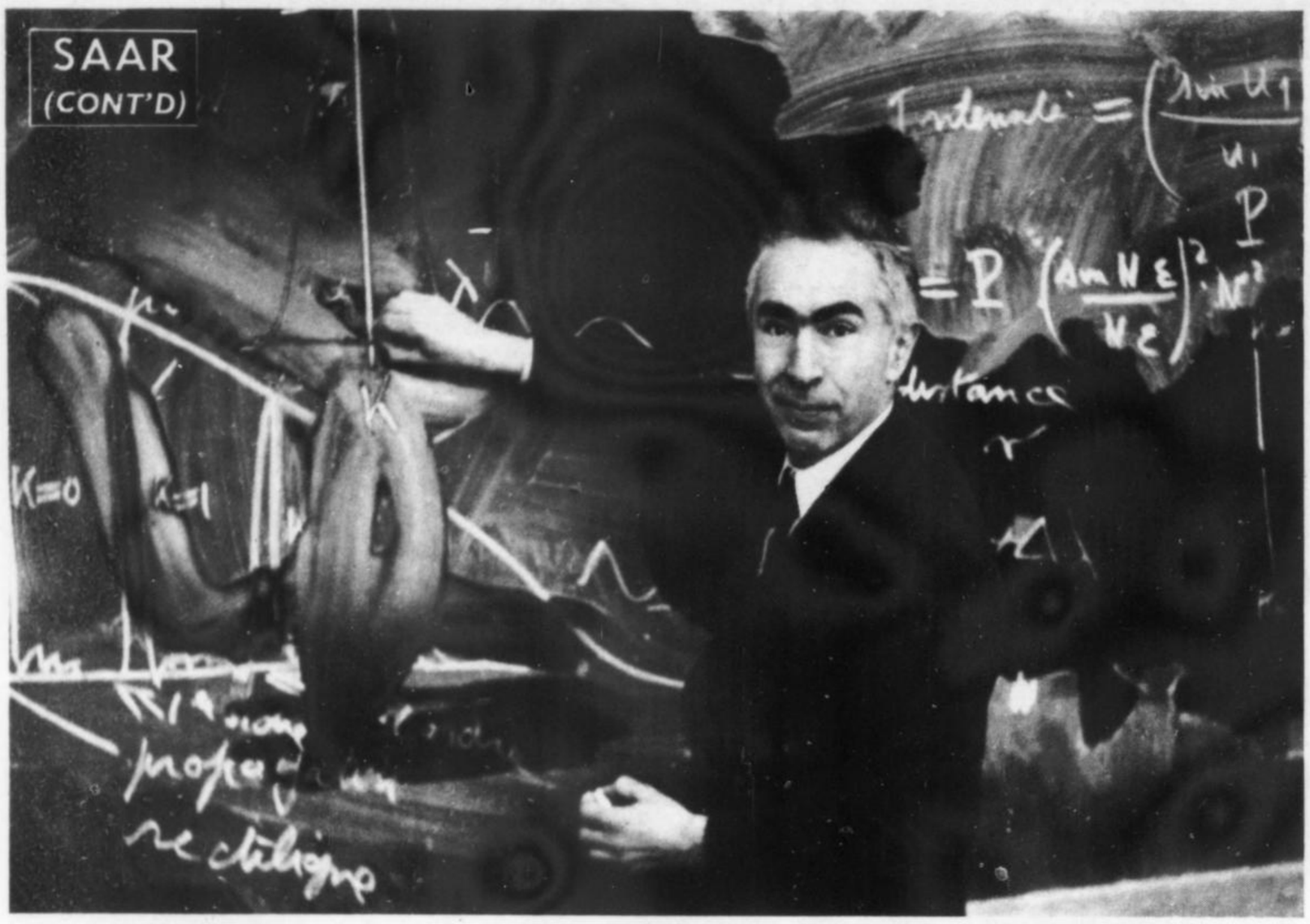
The Faculty of Medicine was the first to be established, at Homburg, a small industrial town on the German frontier, about 18 miles to the east of Saarbrücken. Homburg is a dull, grey town, whose only merit is that it contains the best of the local breweries and the model hospital to which the medical Faculty is now attached.

As early as 1846, Saar and French doctors and a former Professor of the University of Budapest began giving lectures and clinical demonstrations to about fifty students. March 1947 saw the formal opening of an "Institute of Higher Studies" which, during the Winter Term of the same year, was converted into a fully-fledged University. Three of the Faculties (Arts, Law and Science) moved to Saarbrücken in 1948, and new Departments were later set up — the Institute of Metallurgical Research, at which certificated metallurgical engineers are trained in co-operation with the Faculty of Science, the Institute of Interpreters and the Institute of European Studies.

The legal authority for the establishment of the University is

Continued on next page

In front of the University buildings (they were once army barracks), Professor Angelloz, Rector of Saarbrücken University, chats with some of his students. *(Magnum photo)*



A lecturer at Saarbrücken. Languages mainly used are German and French, but English, Spanish and Italian are being introduced. The faculty is almost as multi-national in composition as the student body: 250 professors, 10 nationalities.

A MULTILINGUAL UNIVERSITY

contained in Article 33 of the Saar Constitution, which makes mention of a University, and in the Franco-Saar Cultural Convention, which lays down that the two Governments shall both contribute to the cost of running the University. A decree of the Saar Government, dated 3 April 1950, states the position of the University more exactly. It is a State institution with complete independence in financial matters. Its governing body is a Board of Management consisting of representatives of the authorities directly interested in the development of the University; the other administrative authorities are the Rector, the Vice-Rector, the Secretariat and an academic council consisting of all the Deans and Vice-Deans of the Faculties.

As a European University (which it is stated to be in Articles 3 and 4 of its Charter), in fact as an international university, Saarbrücken is able to call upon the services of professors and lecturers from different countries and is open to students of any nationality. The Planckstrasse in Saarbrücken, where most of the teaching staff of the University are living in pre-fabricated houses which have literally sprung up from the ground in a few months, is a very Babel where Oxford and Heidelberg, the Sorbonne and Sankt Gallen (Switzerland), Cambridge (United Kingdom) and Cambridge (United States) meet and mingle.

I myself met, one after the other, a German zoologist who had been one of the lights of the University of Shanghai, a Swiss psychologist carrying on the tradition of Claparède, a librarian from Berlin and a Belgian physicist. The 250 or so professors, assistants and lecturers of the University of Saarbrücken are of 10 different nationalities. The 1,300 students, for their part, include nationals of 25 different countries — 980 being from the Saar, 136 from Germany and 60 from France; but there are also American, Turkish, Iranian, Israeli, Chinese and Viet-Namese students, to mention only those from outside Europe. The languages mainly used in teaching at Saarbrücken are German and French, which are treated on a strictly equal footing.

From the practical point of view, this system gives rise to some little difficulty, with regard both to actual teaching and to examinations. The University has had to work out an ingenious compromise between the rigid syllabuses to which French teachers are accustomed, leading ultimately to the "agrégation ", a highly competitive examination, and the much more flexible German system with its various grades of "Hauptamtlich" and "Nedenamtlich-professor", "Docent" and assistant. In the same way, the Saar University examinations combine the French "licence" with the "Stadtexamen", "Doktorat" and "Habilitation" of the universities on the other side of the Rhine.

Plans are already being made, however, for the use of further languages in teaching. With the appointment of Professor Startup and Professor Jeeves, English has been officially introduced, closely followed by Spanish and Italian. The University is, of course, not yet entirely "run in". Nothing is as yet immutable in the form of its organization. It is no easy matter to establish a satisfactory system of bilingual or trilingual teaching, not to mention the other difficulties encountered. But the foreign specialists who were recently asked to serve on the Board of Examiners at the public defence of scientific theses were able to see for themselves that there is nothing impossible in such an undertaking. The Saar students replied unhesitatingly to all their questions in French, German or English, according to the nationality of the person addressing them.

A pale, wintry sun was playing upon the few remaining leaves, flashing on the windows of a building, and making the guard-tower — a menacing snow-covered cone — look harmless as a country steeple. I walked across the campus of the University with Professor Angelloz, that eminent German scholar who bears the proud title of "Rector Magnificus Universitatis Saravensis". The University's domain is expanding in every direction and pushing out into the forest. Bulldozers are cutting swathes through the trees, excavators are breaking up the frozen earth and hollowing out vast craters in the soil.

"When we have completed our five-year plan", the Rector murmured confidentially to me, "we shall be able to have a big sports-ground here" — pointing out a part of the forest as yet untouched — "our Faculty of Science and our Faculty of Arts, which are at present too restricted for space, will be extended in that direction; the University hostels will be built over there, and so on".

The foundations of the splendid central library are already being laid; I was much impressed by the model of it I saw in the Rector's office — a great oblong reading-room flanked by a tower ten storeys high, with passenger and goods lifts, in which the 100,000 volumes at present kept in different places about the University, with new additions, will be collected together and indexed.

We visited the group of University hostels, where some 300 men and women students are comfortably housed for a monthly charge of 800 francs (1), the cheerful and spotlessly clean "Mensa", or University restaurant, where students can have the three main meals of the day at a cost of 195 francs, the laboratories and the lecture-theatres. One of the buildings we visited was taken over in a state of complete dilapidation in 1946. It had originally housed the tanks of the Wehrmacht unit and was deliberately set on fire before the unit left. It now contains the most up-to-date and possibly the best-equipped physics laboratory to be found in any European university.

Perhaps the most significant moment of my short stay in the Saar was my visit to the geology laboratory. I was given a most warm and friendly welcome by a young assistant belonging to the country, who led me to a great block of coal covered by what looked like an enormous dish-cover in one corner of the room. Above it was a map of the Saar coalfield, a great brown streak of discoloration running from north east to south west across the greater part of the country. "Our daily bread", my guide called it, in tones of the most serious significance.

Thus, even in this forest vastness, this haven where, thank heavens, the horizon is still free from the chimneys of collieries and blast furnaces, the Coal-God is yet present — and omnipotent. Even the University is inevitably subject to the laws of geography. "It must be our aim", I was told, "to train the very best mining and metallurgical engineers here. We are particularly well placed in Europe for such a purpose; we have centuries of experience behind us which can be of use to students all over the world. So far as Europe is concerned, our University might become, for the mining industry and its ancillaries, what Princeton is for mathematics, and Johns Hopkins for medicine in the United States of America. Students would come to us not only because, under its Charter, our University is international but, even more, because they could be sure of receiving here technical instruction of truly international worth."

The pursuit of such an aim by the University of Saarbrücken seems to us to be a most interesting development. Thus, the multilingual University of Europe would then be able not only to train officials to staff any pan-European organization which may be set up — the only probable career open, for the time being, to students from countries other than the Saar, taking the extremely interesting courses at the Institute of European Studies, for instance — but also technicians, who would be inspired by a desire and determination to found the future of Europe on a recognition of the interdependence of our cultures and the need for them to live side by side in peace.

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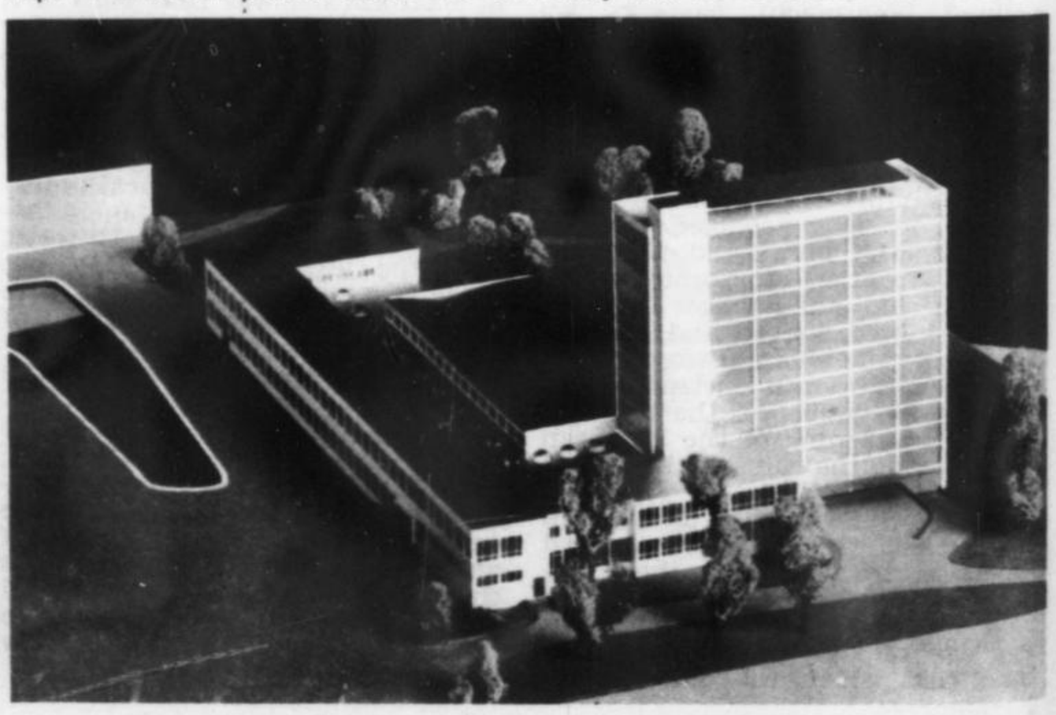
(1) *We may mention, in this connexion, that the European University of the Saar is highly democratic; the fees are low, students are drawn from all sections of the country's population. Twenty-seven per cent of the students come from working-class families and nearly 20 per cent from the families of clerks, small craftsmen, etc., in the lower-income groups.*

Not far from a typical Saar landscape—factory chimneys and blast furnaces—foundations are being laid for an ultra modern University library, a scale model of which is shown on right. In this new building, the 100,000 volumes at present kept in different places about the University will be collected and indexed.



GOLD COAST

WHERE THE EDUCATION MINISTRY SUPERVISES WORK ON RICE FIELDS, ROADS AND BRIDGES

by André BLANCHET

AFRICA is certainly a continent full of surprises. One of them is to find that in certain places dikes, bridges, roads, wells, conduits and even rice paddies are being built under the auspices of a ministry of education.

What is even more astonishing to anyone with a slight knowledge of Africa is that the work has been carried out enthusiastically and voluntarily by Negroes from the most isolated areas, who have not even waited for the authorities to tell them to start using their picks and shovels for these public works!

I found this fact all the more striking because I could remember quite different attitudes among Africans. Not so long ago, for example, I heard the health service director in one of the continent's equatorial territories complain that he could not get men to accept jobs building dispensaries intended exclusively for the local population.

The Negroes of African countries, regardless of the flag which flies over them, still tend to shy away from any collective activity, because they have so often been forced to contribute to undertakings whose value to them personally was far from apparent. In some extreme cases they still try to avoid work, even when it is essential for their own subsistence.

But men will work willingly as soon as they see *clearly* that they are contributing to improvements in their own standards of living; and perhaps the best way to induce Africans to work for themselves is to apply Fundamental Education methods as I have seen them in practice in the British Gold Coast — methods whose aim is simply to help people to help themselves.

The first problem in a colonial territory is how to use such methods without seeming to apply constraint, and without arousing the suspicion of hidden "imperialistic" motives. The best way, unjust as it may seem, is to make sure that the initiative does not come from the officials who exercise authority. Then it will not take long for the villagers, the direct beneficiaries of the scheme, to recognize its advantages and co-operate spontaneously with it.

But the distrust of some irresponsible nationalists cannot be removed so easily. In Nigeria, for example, I listened to the protest of one of them for whom Fundamental Education was just another trick to ensure that, as political power is turned over to the Africans, the Europeans would once again get the credit for being the true benefactors of the population.

For me, it was a strange objection. I had just come from Liberia, where the leaders of the only independent country in this part of Africa were eager for foreign co-operation in this field. I had also been in the Gold Coast, where Fundamental Education is under the jurisdiction of an African minister, and is carried out by 200 Africans and only six Europeans.

As a matter of fact, the Gold Coast leaders welcome Fundamental Education in this, the African colony most advanced on the road to independence. There is an African and a nationalist majority in the Accra legislative assembly and in Mr. Nkrumah's Government. Both are generous in their encouragement and in the credits voted to the Department of Social Welfare, the branch of the Ministry of Education which is responsible for Fundamental Education in the colony.

Last year this Department was allowed £120,000 for mass education, in addition to £100,000 in the form of grants. These relatively large sums could be provided thanks to the richness of the colony (it is the world's largest producer of cocoa).

Few countries in West Africa would be able to finance so great an undertaking. The campaign here is on a national scale, whereas elsewhere it tends to be confined to local or other limited experiments.

But even in the Gold Coast the way in which the campaign is carried out differs according to the degree of development of the various regions. The needs of the rich Ashanti province in the south are unlike those of the northern territories.

The northern area has a quarter of the population of the Gold Coast, and covers a third of its total land surface. But it has fewer than ten doctors for 1,000,000 inhabitants, and

Continued on next page

THE REMARKABLE STORY OF 'MALIGU-NAA', A MISSIONARY WHO BECAME A TRIBAL CHIEF

Maligu-Naa (Chief of the Preparations) is the title given to Mr. W. Lloyd Shirer, district mass education and social welfare officer, by the Dagumba, a tribe numbering some 175,000 people, who are found in both the Gold Coast and Togoland. Mr. Shirer, a former missionary, is seen here greeting a native chief, Mionlana, who uses a comfortable barber's chair as a throne.

Continued from prévious page

an even smaller ratio of schools, partly because the people were for long unwilling to use them. The villages lack water, food, roads, medical care — and how, with their own small resources and revenues, would the people be able to obtain such things?

The answer can be seen in the picks and shovels at work at Janga, a bulldozer which is kept busy at Tampiong, cement and metal plates that have arrived at Wungu — to mention only a few villages in the *savana* between Tamalé, the northern capital, and the frontier of Upper Volta.

One village is to build a road over which lorries will travel to collect consignments of fish which previously could not be sent to market. Another village plans to have its half-ruined well cemented. A third village knows that soon there will be water on the spot for its people and animals, instead of their having to go and fetch it from several miles away; a dike near completion already holds more reserves than ever existed before in the region.

Better still, the water will permit the irrigation of newly-made rice paddies. This is particularly important, for rice has not been grown here before. The innovation would certainly delight those agricultural experts who believe that rice-growing in the tropics will not only improve the health of the people, but also the ravaged soil.

It remains to be seen whether the people of Tampiong will eat the rice they grow, instead of the yams to which they are accustomed. But, whether or not rice becomes part of their diet, they will profit by it.

With what they earn by its sale, —some £200, a fortune for them— they will be able to buy cloth and other things they badly need.

Thousands of hours of work have been put into undertakings of this kind by local people. They contributed their labour willingly, because they could clearly see the practical value to themselves of achievements such as the several artificial lakes that now shine in the sunlight near Tamalé, of the simple but strong bridges, of the clean wells, of the latrines now used by everyone.

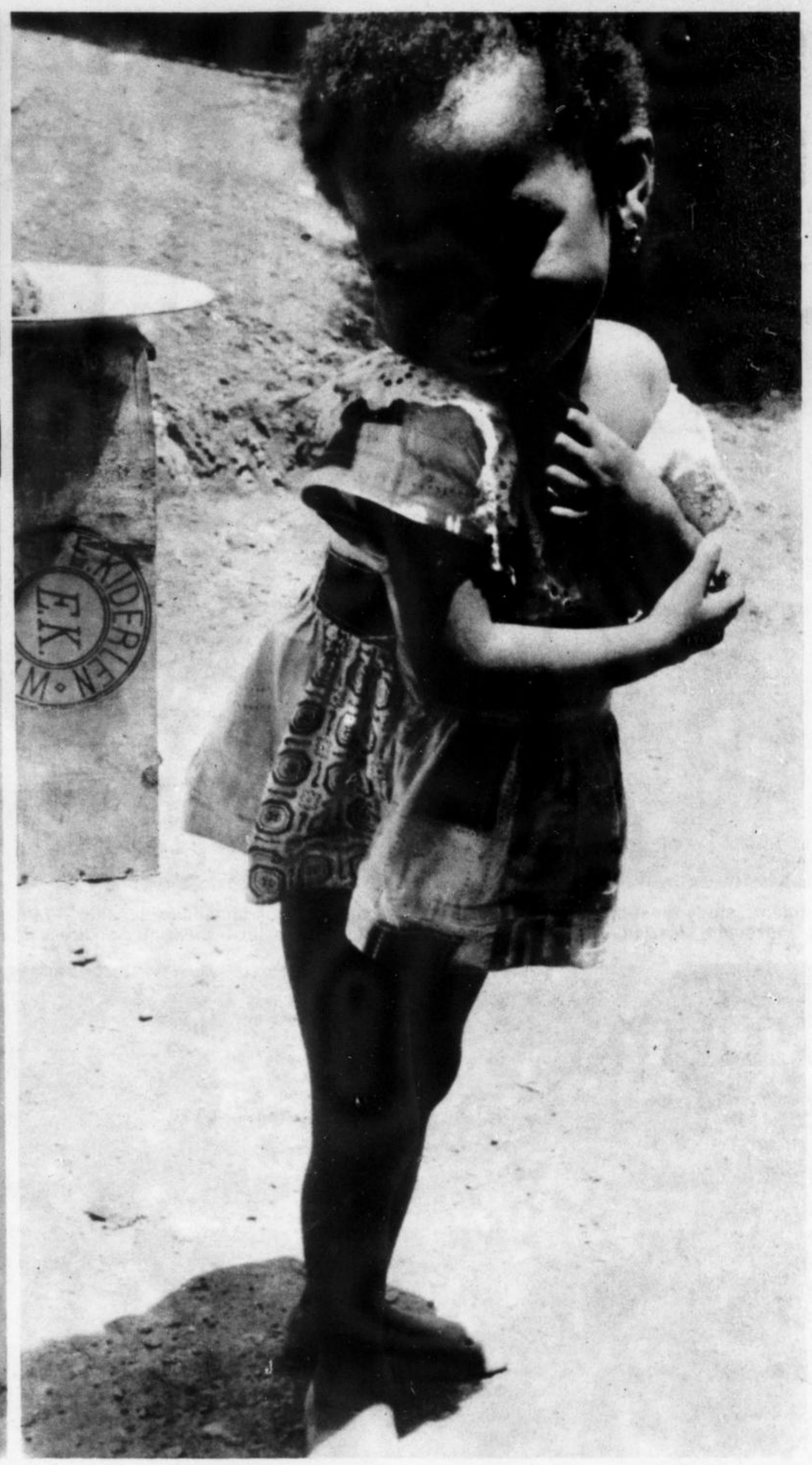
In some cases the villagers themselves conceived and undertook the projects, and asked for technical help. An example is the road from Janga to Nassia. For 90 miles around Tamalé, this aid was given by an American named W.L. Shirer, who was first known in the region as a Protestant missionary. He has since become at the same time a British official and a native chief — with a Catholic missionary, Brother Aidan, as his principal helper.

The title, Maligu-Naa, which means "Chief of the Preparations", has appropriately been given to Mr. Shirer, who stimulates the material progress of the rural communities, and helps the people get some elements of rudimentary education.

"Maligu-Naa" never stays long in any single spot within the huge area where he works. He travels, gives advice, lends tools, which in many cases he has borrowed from official sources, such as the hydraulic, rural, agricultural, health and public works services. Before he moves on, he leaves people able to carry on the good work.

The social welfare and mass education service is a permanent institution in the Gold Coast. It has its

1. — This unusual looking structure is one of the public loudspeakers installed in the villages of the colony by the Gold Coast Department of Information. 2. — The vernacular literature bureau for the Gold Coast Northern Territories at Tamalé supplies all the publications and materials needed for the mass education campaign in this area. 3. — A first step to fundamental education in Tampiong was to improve food and water supplies. Here, a bulldozer provided by the Department of Public Works helps to construct a dam. This will provide drinking water for village people and livestock and will also be used to irrigate a new rice field.



own staff, which is increasing rapidly. It starts with probationers, who must be local people, makes them monitors, and assigns them to travelling teams. To make this possible, a rural training centre was established in the northern region of the Gold Coast, and another in the Ashanti province. They are "seminaries" for the new type of "missionary".

Mr. Shirer is in charge of the centre at Tamalé, where he also receives volunteers from villages in the brush country. The enthusiasm of these unpaid rural volunteers is extraordinary. They find the days too short for all they want to learn. One group pleaded to be allowed to stay at the centre not for two weeks, but for two years!

Each workshop in the brush country has a Fundamental Education team of from four to eleven members, who stay for at least two months. Their activities alone are enough to change the whole life of a village by improving such things as farm methods and hygiene.

But the struggle against illiteracy always remains the basis of the team's work, and achievements of a more spectacular nature should not lead the visitor to forget it. The certificates delivered to people who have become literate are as important in their way as the material accomplishments of the villagers.

In the Gold Coast, as in every British colony, it has always been a principle to teach in the local dialect. The problem of "raw materials" this set in the campaign to teach reading was solved by printing textbooks not only in each of the principal local languages, but also in those never before written.

This explains the existence in the small town of Tamalé of what is probably the only real printing press in this latitude between the Mediterranean and the Gulf of Guinea. Material in three different languages is produced on its small but modern machines, some of them of the kind used by the American army in the field.

In the few months during which the press has operated, tens of thousands of booklets have been published and sold at half the cost price: they include spelling books, reading texts and collections of sketches. Some reach a circulation of over 5,000. Except for Mrs. Shirer, an American, who directs the establishment, the staff is made up entirely of Africans.

In the Ashanti province, Mr. Shirer's opposite number is a New Zealander, Mr. Owen Barton. The local press mentions one or other of his many activities almost every day.

Judging by the programme which Mr. Shirer and Mr. Barton have ready for the visitor the moment he gets out of an aeroplane, and the distances they expect him to travel, it is plain that they take little leisure from their quite different tasks.

From the Ashanti province and its magnificent forests, the Gold Coast gets most of its wealth, thanks to cocoa and wood. The people are strong and active. Kumasi, the capital, presents a spectacle of great activity and animation, notably in its market, one of the largest in the world. Few African regions enjoy such well-being, which shows itself even in the villages by the size and the architecture of the houses, by the excellence of the shops and the presence of many taxicabs.

The problem here, therefore, was not so much to create the means by which the communities might develop; rather it was to provide technical advice and a framework for the development. For each village has all the facilities for providing adult courses — but it needs help in the setting up of a committee for the struggle against illiteracy.

The eagerness of the Ashantis to learn becomes quite plain when one sees Mr. Barton, at each stop made by his motor-car, being besieged by a score of people eagerly offering their 3d. for a spelling book. In some places, as many as 200 people attend the courses.

If there is any African region in which it is a sound and justified policy to give aid in return for local co-operation, that region is Ashanti. Every year the government allocates special funds for distribution as grants to the communities, but they are given only when the communities themselves make contributions of money or labour.

For example, a village which wanted a post office provided half the necessary cost. Another village needed to level its main street and flank it with gutters; the womenfolk took it in turns to come from the different neighbourhoods to carry away in pots and pans on their heads the earth dug up by their men. A third village which also decided to make gutters for its streets was provided with cement — and the children helped their elders by exterminating swarms of mosquitoes, under the direction of a health service agent.

Still another village decided to move itself bodily to the side of the Accra-Kumasi road, a mile away. Mr. Barton took the opportunity to tell its leaders about housing principles, which may lead to the birth of a model village.

The headquarters of all these activities is the rural training centre at Kwaso, where Mr. Barton's 60 African helpers learned how to carry out their new tasks. They are now scattered all over the region, and are hard at work. Women have come to the centre for five-day courses in child care and nutrition. Unesco has sent a student from Liberia.

I was able to observe all the activities on my tour through the forest, from the making of new roads to sewing lessons, from orchestra rehearsals to adult education classes. They confirmed eloquently the broad scope and great value of the centre.

The undeniable benefits are appropriately symbolized by the tribal chief of Kwaso, who received me on a throne framed on one side by a portrait of Queen Elizabeth and the Duke of Edinburgh, on the other by a propaganda poster on the raising of cocoa — and also by his own and his grandson's literacy certificates.

Another indication is the fact that village life has become so worth while that this year far fewer people left during the "dead" season.

The task of freeing the African peoples from ignorance and poverty might sometimes seem insoluble. It would be if the authorities tried to cope with it by their own means alone, hence taking the risk of finding themselves unequal to the difficulties.

On the other hand, however, it can be hoped that the "national campaign" being conducted throughout the Gold Coast, and especially its good progress in the Ashanti region, will show the possibility of working more quickly and winning a whole people through the co-operation of local populations in an undertaking whose meaning and benefits they understand.

(Photos : Éric Schwab.)

CHEAPNESS AND SIMPLICITY MAR
NEW UNESCO PRINTING PROCES

Students study most effective design for future poster at Fundamental Education Training Centre set up by Unesco at Patzcuaro, Mexico. Artists must pay great attention to local customs and dress if lesson is to have its full effect.

Artist engraves poster design directly in a mixture of paraffin wax and beeswax spread on glass plate. He cuts right down to glass (see diagrams on right) and can easily correct any mistakes by melting a candle over the wax plate.

After engraving, a mixture of glue and glycerine is poured over wax. Finished plate (here being removed) has a rubbery texture. Poster can be printed from it by inking its surface, laying down a sheet of paper and smoothing it down by hand.

by Daniel BEHRMAN

A new printing process, so cheap so simple that any teacher, a by an artist, can use it has rece been developed at Patzcuaro, Mex Designed primarily for the production of post the process is now in operation at the in national centre known as CREFAL (Cen Regional de Educacion Fundamental de Amer Latina), set up by Unesco, the Organization American States and the Mexican Governm to raise living standards through education training badly-needed teachers of fundamen education for Latin America.

The process consists simply of engraving wax, and from this wax "positive", casting printing plate made of a mixture of carpente glue and glycerine—the same as used to manu ture printers' rollers. The result is a "negati plate resembling a huge, flexible stamp fr which a poster can be printed even withou press.

The new process was developed as part of Patzcuaro centre's assignment to find simp inexpensive ways of producing the high specialized materials needed in this form education — which often requires a teacher spend more time outside of the classroom th in it.

Since the centre's opening in May 1951, staff has counted heavily on posters to make objectives known to the 14,000 inhabitants of t 20 Tarascan Indian villages in which teams a working to improve health and econom conditions. With half the population illitera and newspapers and radios a rarity, posters we found to be one of the few ways of reaching t villagers. The centre relied on art to tell t villagers of the need to boil water or to vaccina cattle against anthrax. For mere slogans, t matter how bright or powerful, were usel when people could not read them.

At first the production of these poste presented a serious problem. Ordinarily, post production of realistic drawings (abstract art w avoided for these villages) requires expensi plates and a heavy-duty press. The engravin process on linoleum, for example, is an exactin one, for one tiny slip by the artist can ruin plate.

The centre first tried poster printing by th photo offset process, which is usually considere an effective, low-cost method of producin posters. In Patzcuaro, however, it presented a endless series of difficulties.

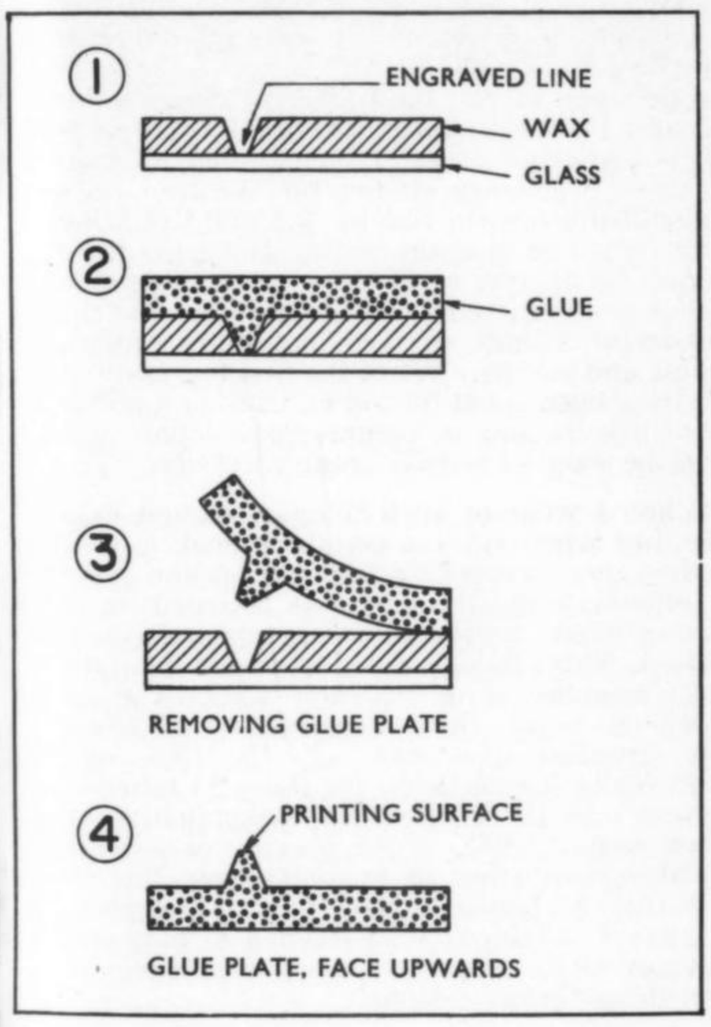
Variations in electric current from 60 to 12 volts made it impossible to obtain a steady pre speed. During the rainy season, damp pape would not go through the press properly. An finally, the press required a trained operator— rarity in most of the rural regions where th centre's students from 16 Latin Americ countries knew they would work after graduatin

Then, the head of Patzcuaro's production un Senor Julio Castro of Uruguay, and a 36-year-ol American, Mr. Jerome Oberwager, began to hun for a solution. After months of experimentin during which they tested various materials suc as modelling clay, melted brown sugar, plaste tar and sealing wax, they finally evolved th process now used by the centre.

It begins with the pouring of a mixture o more or less equal quantities of paraffin wax an beeswax onto a pane of glass set into a tabl boarded on four sides. The beeswax, which a Patzcuaro comes from the centre's own hive where students are now being taught beekeeping serves to raise the melting point of the mixture When no beeswax or paraffin is available, candle such as those used in many churches, can be used, provided they are made of beeswax and no of animal fat or petroleum.

After the mixture has solidified, the artist ready to engrave his poster. Unlike other engr

Simple yet versatile method of printing produces lines almost as fine as those of a steel or copper engraving. This poster points out advantages of cooking meals on a proper stove instead of over a smoky open fire.



The Spanish text of this poster could be translated as "You are never too old to learn". In Tarascan villages, however, where the word "viejito" (little old man) is also the name of a traditional dance, the poster's double meaning (you may dance, but you can also learn) is appreciated by the local people and has a greater effect.

ing processes, however, the artist first *draws* his poster directly on the wax plate with Indian ink or a pencil, or else he can spread a paper drawing on the wax surface and trace the lines and words lightly with a pencil or any sharp instrument. No special tracing paper is needed to do this; any kind of paper will do. And by using this method, even persons who are not artists can achieve satisfactory results.

Once the drawing is completed, simple engraving tools are used to carve out the wax. Here again, the new process has an obvious advantage: the artist is no longer forced to "engrave in reverse" as in other methods. He simply carves out the black lines and surfaces which will appear in the finished poster. This is the opposite of what is done in linoleum or wood engraving, for example, where those parts are cut out which will *not* appear in the final poster.

When the engraving is completed, the wax plate is placed in a wooden casting box and a mixture of glue and glycerine is poured over it. The finished plate has a rubbery texture, and a poster can be printed from it merely by inking its surface, laying down a sheet of paper and smoothing it out by hand.

To speed up production, Mr. Oberwager and his students have designed and built a wooden printing press, which is so simple that any carpenter can construct one. This hand press accomplishes the inking and smoothing processes in two simple strokes. (At the Patzcuaro centre, the surface of the printing roller is made of the stout cloth from which Tarascan Indian women weave their skirts.)

A wide variety of posters have so far been produced by this new glueplate process which has reduced the cost per poster to less than two cents. They have treated such subjects as literacy, personal hygiene, cooking on a stove instead of over a smoky open fire, and village sanitation.

The process has shown many practical advantages :

★ It is cheap: the wax is melted down and used over and over again and so are the printing plates of glue and glycerine. In fact, provided the glue and glycerine are kept clean, their quality improves with use.

★ There is no limit to the size of the poster that can be produced; a large poster merely means a bigger pane of glass, more wax and more glue and glycerine.

★ It does not require an expensive press (the wooden press at Patzcuaro was built with local timber and materials bought in the markets).

★ Artists can correct their mistakes while engraving by melting a candle over the wax plate.

★ It is versatile: it can produce lines almost as fine as those of a steel or copper engraving as well as huge block-letter signs.

★ It makes printing possible on almost any kind of material: cloth, wood, leather, glass, metal, cement, plaster, and practically any kind of paper.

In fundamental education, local needs have to be given full consideration. Only if the men, women and children depicted in posters wear traditional costumes, and the objects drawn are well-known to everybody, will the visual lesson have its full effect on the population.

The Patzcuaro experiment has proved that any forgotten detail, or any mistake made by the artists as far as the peasants' garb is concerned, may reduce the importance, if not wholly destroy the content and value of the lesson illustrated by a poster.

The shape of a hat was enough to convince Tarascans, for instance, that a certain poster did not really show the way they should select their seeds, but indicated the way this operation was performed in a different region, with a different climate altogether.

Therefore, the impact of such posters depends more on their variety and specialized local appeal than on a centralized, streamlined production.

"Those who work daily on fundamental education tasks" — says a booklet published by Crefal under the title: "How To Print Posters" — "must face continously new problems, which require new solutions. To them we offer this printing process. If they work on it with patience and dedication, they will soon see their efforts rewarded."

THE WORLD IS FILLED WITH MUSIC BUT OUR CHILDREN ARE DENIED IT

by Andréa SALIERI

In many countries of the East, music, like poetry, forms the basis of the traditional education. The family often constitutes an entire orchestra composed of flutes, gongs, drums and stringed instruments. The Indian youth shown here is playing a *Surbahar*, a sort of guitar with a deep, soft sound.

It is an invaluable help for music teachers and musicians seeking the best music education methods in one country to be able to compare their experiments with those being tried elsewhere. They are, therefore, always anxious to exchange their ideas, to harmonize their activities and generally to develop a collaboration which they hope will help to give the teaching of their chosen art its full effectiveness.

There is little doubt that considerable progress will be made in extending and improving music education through the work of the international conference on the place and the role of music in the education of young people and adults, which is to be held in Brussels next June, as well as through the contacts it makes possible.

However, the major problem which will dominate the Brussels' meetings is not one that can be resolved by the efforts of musicians, teachers and musicologists alone. The real problem to be solved is how to give music its rightful place in the education of young people —the place it would certainly have if musicians were given the final say in the matter.

But it is obvious that protagonists of the arts are not at present in charge of education and of teaching programmes. It is known to everyone that in both primary and secondary schools, music is generally given the same place as domestic economy and physical training, or by preference comes after physical training. It is added to the "also ran" subjects in the curriculum, it fills in the gaps in the week's programme, if any exist. And as it does not really form part of the normal studies imposed on the children and demanded by the parents, no one is required to take it seriously.

There is, of course, no lack of outstanding exceptions which could be cited and I am happy to have personal knowledge of several, but exceptions have never disproved the most minor of rules, and it must be admitted that music is offered to the majority of the schoolchildren of today as something they can well do without—something childish or painfully dull. In other words, music is denied them.

Yes! in spite of records, concerts, the radio and the cinema, music is denied them. At home and outside they hear more music than Mozart ever did. All their lives they will be surrounded by great waves of it, but they will be like deaf people, or foreigners to whom a poem remains for ever incomprehensible even though displayed in neon lights two feet high. For music has many facets, and one of them reveals it as a language which is not easily learned.

What sort of class will teach it to these millions of boys and girls, to this majority of the world's young people? The one which offers a sol-fa exercise twice a month? Or the three rehearsals which proclaim the approach of the school's prize distribution day?

Come now, the question is really simple enough to leave no place for hypocrisy. Either one believes in music, or one doesn't. If it is regarded as an "accomplishment", the realm of a handful of queer experts, yet suitable on occasion to distract ordinary people; as a stimulation to dancing or an inspiration to dreaming, for example, or, most appropriate of all, to provide a background to cocktail parties and family meals, then, in this case, all is well. There is no problem to discuss. Sol-fa exercises twice a month are quite adequate.

If—and what a contrast—one recognizes the truth of the Orpheus legend, then music can be seen as the pre-eminently civilizing art, and its study must be regarded as something more than a question of ear and memory. Also, the supreme role it plays in the development of mind and character becomes clear—just as clear today as in past centuries.

For he who accepts music in this role, believes, as did the ancient Chinese, that "by music one becomes a man". He agrees with Plato who called it "this art which, regulating the voice, reaches right to the soul and inspires in it a taste for virtue." Or, like the theologians of the Middle Ages, he sees it as a force for "giving rhythm to the spirit". Finally, he does not hesitate to repeat the words of Goethe: "He who does not like music does not deserve to be called a man, he who likes it is already half a man and he who plays it is a complete man."

From here it is a short step to speak of a revolution, for if, indeed, music possesses this greatness and this power, a revolution is called for. In teaching programmes and educational systems music should have a leading place. It should be introduced to children and adolescents as something equally respectable and useful as algebra, spelling and Latin grammar are considered to be. If the word "useful" tends to shock, then let us simply repeat the witticism of Santayana who said that music was as useless as life itself, but that no one should renounce either one or the other.

In any case, let people make up their minds, and not speak of education in music in Utopian terms, as if they were dreamers or prophets. For it is not a question of creating something in the absolute. There is little to invent. The teaching of music and even education through music are not such recent discoveries or such rare innovations as to call for the services of pioneers or apostles.

It would not serve much purpose to recall here the studies of a young Greek in the time of Pericles, but we can say that in our own time education would hardly be conceivable in more than one country in the East if it were not based on music. In Thailand, for example, the natural environment of childhood is created out of singing and dancing. The child's first steps and words are linked with a folklore of an exceptional richness and beauty. Later, in the primary school, the universal medium for learning is choral music. The family community is its own orchestra, sometimes its own theatre. Secondary studies on Western lines undoubtedly tend to remove the child little by little from this magical realm. But he is to be envied his happy, early days amid the subtle moods of the sacred and secular songs and the wonderful sounds of the Thai flutes, gongs, drums and violins. When the first ten years of life have been spent thus in cultivating a nobility of gesture and an accuracy of intonation, it must be easy to refrain from vulgarity.

When I write of such things I cannot help recalling with regret a certain school, a very modern one, which kept faithfully to the spirit of official curricula and was situated in a country whose artistic achievements are widely praised. This school granted its pupils the right to 23 minutes of music each week—a right which the pupils themselves renounced when they reached the age of 15. No one could really blame them, for these 23 minutes seemed to be taken up with the explanation of a few absurd rules, or the playing of several records accompanied by a ritual admonition of "Keep quiet! Listen to this; it is a fine piece of music." Children who learned to play the piano or violin elsewhere were even excused from these "music lessons".

Yet, in the same city another school of similar category, though much less official in character, followed a secular tradition which excited

To young people who have the irreplaceable experience of singing or playing together, music becomes an everyday fact, something familiar and loved. Choirs, youth musical associations and orchestras already exist in many schools and cities, but most children still lack the opportunity to share in such activities.

Music is not simply an "accomplishment". Its study is not just a question of ear and memory, but plays a supreme role in developing the mind and character.

both admiration and suspicion—it had an excellent choir of which almost all the pupils were members. The significance of the words "almost all" lies in the fact that there was no obligation to join the choir and the frequent rehearsals provided no excuse for neglecting other studies. Here music existed as an everyday fact, something familiar and loved. Right from the start these youngsters had the irreplaceable experience of singing together, joyfully and attentively under a discipline they freely accepted. They acquired the basic notions of music with little effort and by the end of their studies they had a real command of an extensive repertoire which ranged from Gregorian chants to the oratorios of Perosi, from Palestrina to Ravel, from Handel to Verdi and from Monteverdi to Malipiero. And I should add that these "pueri-cantores" were just as successful as other children when it came to literary and scientific examinations.

One wonders how such inequality can be tolerated. For, in fact, are not the pupils in the first of these two schools—typical of so many more—victims of an injustice? They are expected to become cultivated, but are only shown the adventure of life in terms of books and monuments. And then people are surprised that these examples, however fine or moving they may be, always strike the children as unspeaking, empty and bookish. The children lack, and will probably always lack, an understanding of those form sounds through which so many poems, peoples, dreams and aspirations would come to life and appear before them. It is as if they were being deprived of one of their most precious senses.

And yet, all that is needed to right this wrong is for the many existing examples of a proper musical education to be increased, and for those advantages from which a few children already benefit to be extended to all. Everyone has heard about the activities of school orchestras and the remarkable successes they have achieved in several countries. The international work of the amateur musical associations and the Musical Youth organizations whose activities continue to develop are also well-known. Then there are the school and church choirs, natural centres of musical culture, where the intelligence and tastes of children and young people are developed and moulded, so that although they do not necessarily develop into professional exponents, they do, in fact, eventually become musicians and not merely musical enthusiasts.

Choirs, associations and youth orchestras already exist and work actively—usually without much money or support—in this or that city and school. But why not in every school and in every city? Why should the majority of children be kept outside these activities?

This again is not a problem for specialists alone. No solutions will be forthcoming as long as public opinion fails to recognize the dignity of art, the special value of music in education and the urgent need to give everyone the same opportunities in this field, as in all others.

'QUIET! LISTEN TO THE MUSIC; IT'S BEAUTIFUL'

The day such simple truths are admitted, it will no longer be very difficult to bring about a genuine introduction of music-teaching into school programmes, to find the means to pay for it, to provide proper training facilities for teachers, and to encourage them to show application and initiative in their task.

The gospel of free and compulsory education appeared absurd when it was preached a century ago. One day it will seem ridiculous to have ever refused children their right to music. Already in such countries as Wales and Yugoslavia, where traditional art has been preserved as a living reality, such a denial is regarded as a crime. Then there are many peoples, such as those in the non-industrialized countries of Africa and Oceania, for whom no such problem exists. And in certain other countries, the revolution, which I referred to earlier, has started and is going well.

One of the best examples of the progress that has been made is the case of the United States. Thirty years ago this country could not yet point to any outstanding achievements on behalf of music in its schools and colleges. There is no doubt, of course, that things had improved somewhat since the time when Chaliapin, the great Russian bass declared: "I pity Americans because they have no light, no song in their lives." But even so, music remained a pleasure enjoyed by a fortunate few. The possibility of all children and young people being able to share in it seemed at that time a far-fetched idea. Yet today, 80 per cent of the 25,000 secondary schools in the country have a band, orchestra or choir—in many cases, all three—and the same is true for the colleges. Altogether, it is safe to say that most young Americans between the ages of 10 and 20 now learn to appreciate music and that more than three million of them also "make music".

The high musical calibre of these youngsters was vouched for by Leopold Stokowski when, from school orchestras all over the country, he selected the members of his All-American Youth Orchestra in 1940. Some 16,000 young musicians from all States had auditions, and from this number 560 were chosen as outstanding. Mr. Stokowski listened to them all and was amazed by the technical proficiency and musical insight of these young performers, many of whom, he said, were of professional stature.

When one learns such facts it comes less as a surprise to find Beethoven's "Missa Solemnis" in the repertoire of a choir whose members are science, literature and agronomy students, or to hear that a difficult composition by Arnold Schoenberg was given its world premiere performance in Albuquerque, New Mexico, by an amateur orchestra largely made up of university and secondary school students playing under the direction of Kurt Frederick.

These rapid and impressive results are due to the energy and enthusiasm of a handful of people who, after forming associations to bring together musicians and teachers, finally founded an organization now known as the Music Educators National Conference. Their wisest decision was to go all out to arouse the interest of the public and, in particular, of the school-going population. To do so, they appealed at one and the same time to the curiosity, pride and "esprit-de-corps" of the youngsters, and even to their taste for dressing up. As a result education in music was in many cases instituted at the demand of the students themselves.

It may be said that to ensure music its proper place in school programmes it is first of all necessary to provide for the musical education of parents, so that they in turn demand it for their children. But the change will come more rapidly if all the musicians, music critics and teachers and, in general, the music lovers in every country band together to help break this form of vicious circle once and for all.

THE MUSICIAN : MAN SERVES ART THE EDUCATOR : ART SERVES MAN

by Charles Seeger,
Head of Music and Arts Division, Pan American Union

THE International Music Council, one of the youngest of Unesco's children, adopted at its First General Assembly in February 1951 a resolution to hold a conference on Music in General Education. This is now scheduled for the summer of this year in Brussels.

A number of problems are posed by this project, some of them met with in other fields of endeavour, but all of them here with a character of their own.

First, there is the question: why limit the conference to music in general education alone —why not include the whole problem of musical education, or, as the Americans call it, "music education"? Second: which should predominate—the viewpoint of the professional musician or that of the professional educator?

The first question is not easily answered and may cause considerable debate. As a matter of fact, music education has three main branches, whose adepts in many parts of the world are not any too congenial towards each other, viz.: education of the professional musician; education of the scholar or musicologist; education of the layman and his children. Adepts of the first two are specialists in music. The last-mentioned are not specialists in music, though they may be in other fields of activity.

Up to relatively modern times, and still in many regions, professional taught professional, and layman, the layman and his children. The one inherited, carried and transmitted quite a different music tradition than did the other. Their separation as social classes maintained the separate traditions in comparative purity. But the increasingly elaborate organization of culture in the advanced civilizations has thrown this relative balance out of joint. Social and industrial, and, later, technological innovations have found application in the field of music, and mass media of communication have enlarged the distribution of some traditions and narrowed that of others.

This skill, developed by the inhabitants of cities, naturally made use of the traditions best known to them—those of popular and fine art, which were entirely dependent or thought to be, upon the techniques of music writing (*written tradition*). The great majority of people were dependent upon a vastly older technique—that of unwritten or *oral tradition*. So, about a century ago, professional musicians who were interested in education decided that the thing to do was to teach the hordes of children that were coming into state supported schools how to appreciate and read written music.

The fallacy of this effort, which has been so sincerely propagandized by professional musicians, lies in the fact that there are not now, never have been and never in the forseeable future can be, enough competent musicians who are also competent teachers to handle the vast populations in our schools. For unless the teacher is competent as a musician, the professional musician will judge, quite rightly, that the work is worse than none. And unless the musician is competent as a teacher, the educator, equally rightly, will make the same judgment. The effort to build a musically literate public in the image of the professional musician has, furthermore, been resisted successfully by generations of children —particularly boys.

In the past, general educators and administrators have never given this effort the support that musicians have demanded. Now, at least in the United States, they are even beginning to advance reasons for their opposition. In short, basic education in music and music in basic education have gotten off these past hundred years to a bad start. Or, to change the metaphor, the cake has lovely frosting, but is hollow inside. For music is mainly in the making of it—not in the listening to someone else making it.

The implications are not far to seek. While small sections of populations will continue serious study of the traditions of the fine and popular arts, and an increasing minority will mix the professional and lay traditions, the great mass of the people will continue to be taught by persons like themselves—persons who make music of a kind quite different from that of the professional tradition. In short, layman will continue to teach the layman and his children. But it cannot be the old type of layman—the folksinger who handed on, practically uncriticized, the art he had learned. A new type of lay teacher must be evolved—one who can utilize some of the professional techniques but who will steadfastly resist the effort (that has failed so disastrously) to cast the layman and his children into the mould of the utterly incompetent professional.

It is here that the scholar, that shadowy and almost unrecognized figure who has remained in the background of the controversy, must be called from his preoccupation with history to study oral tradition, discover how it works and how it may be adjusted to written tradition and to the new conditions under which both flourish today. With his mediation, too, it may be possible to answer our second question: Which should predominate—the viewpoint of the professional musician or that of the professional educator?

There is a real quandary here. The points of view of the musician and the general educator are becoming more and more clearly opposed to each other. The musician traditionally emphasizes subject matter—devotion of the person to the art. The educator, on the other hand, has increasingly more interest in the growth of the child than in subject matter. As the musician sees it, man must serve art. As the educator sees it, art must serve man. Any sane general policy must allow leeway for both. Each should dominate in its proper place.

May we not hope for a balance between these opposed views, a willingness on both sides to sit down and work out, with what help scholarship may afford, a basic treaty to live and let live, to co-operate and advance side-by-side? This is not impossible. But a lot of hatchets will have to be buried.

A people celebrates in music and poetry...

...THE WELSH EISTEDDFOD

by Cecily Mackworth

THE visitor who crosses the border from saxon England to celtic Wales cannot fail to realize that he has entered the Land of Music. Here everyone sings. Song is as natural in Wales as ordinary conversation on the other side of the river Usk. Perhaps this results partly from the fact that life is often hard and austere, and partly because the Welsh are a people devoted to an ancient tradition of song and poetry that can be traced back to the rites of the Druids and the Gathering of the Bards.

This tradition of the Bards has, in fact, never quite died out. Today it flourishes in the form of the National Eisteddfod, a festival held each year in a different town or village, alternately in North and South Wales. All the year long, musicians and poets prepare themselves. The miners of the Rhondda Valley spend their evenings practising in the male choirs that are the glory of Wales; in the high, sheep-farming lands, in Caernarvon and Merioneth, men and women trudge for miles by night from their isolated farms to join in the singing of the great choruses from the "Messiah", the "Elijah" or songs by local composers. All over the country, people are hard at work at the poem—written in the traditional Welsh metre which is one of the most ancient and difficult verse forms—that will perhaps win the supreme recompense of the Bardic Chair. Even the children spend most of the year busily preparing for the junior singing and dancing competitions.

Last year, the Eisteddfod was held at Aberystwyth and the little town, as well as the neighbouring villages in a radius of nearly twenty miles, was packed with visitors. Some of them had travelled from Canada, from the United States, from South Africa—for these people are great travellers, given to emigrating, but eternally homesick for their own country. There were the London Welsh too, come to encourage their own choir, and Bretons from France —Celtic cousins, speaking a language sufficiently similar to make themselves understood.

The Eisteddfod is essentially a manifestation of local patriotism and it is a point of honour that only Welsh should be spoken. Each year there are a few practical-minded people to point out that many more tourists would come from England, and some of the Committee's financial difficulties would be solved, if a part of the judging were to be in English. But the motion is always voted down. There will always be someone ready with a courteous translation for the visitor from over the border, but the Welsh insist that this festival should remain the living proof of the vitality of the Welsh language.

In the same spirit, preference is given to works by local composers. The Mixed Choir event was won last year by the Skewen Choir, singing Arwel Hughes' *Gweddi*, while the winning Male Voice was Treorchy (the mining village that is one of the leading centres of music in the country) singing a Welsh version of the Twenty-Third Psalm. On the other hand, the cup for the finest solo voice was won by a farmer from Penmaenfach, R.H. Rees, with the bass solo from the Messiah, "Why do the Nations..."

Competitors of these events know that they are singing before a terribly severe audience. Musical culture here is not confined to specialists or even to the more educated classes. It is innate in the average workman, agricultural labourer, miner, and the slightest fault is instantly noticed and commented on. Indeed, one of the most curious things about the Eisteddfod is the violent and highly technical discussions among the public that are heard after each item.

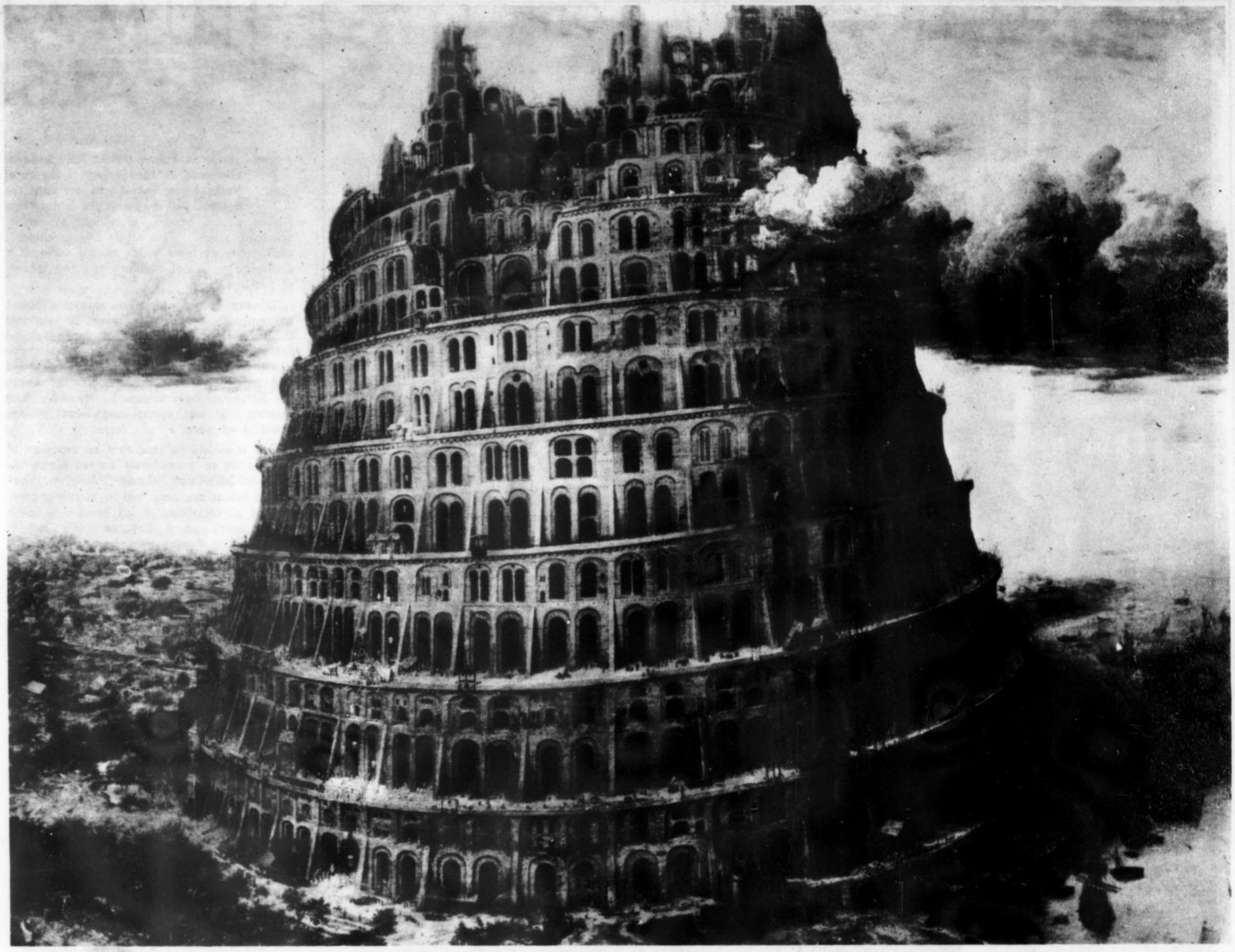
The judges of the *Gorsedd* (the group of Bards) are severe, too, and last year they refused to award the Eisteddfod Crown for the best poem in modern metre. There were plenty of other awards, however, for the Eisteddfod though chiefly concerned with music and poetry, covers every branch of culture.

But the great moment, the apotheosis of the Eisteddfod, comes with the Chairing of the Bard. Twenty-thousand people waited last year in breathless excitement for the Chief Druid to name the man whom all Wales will revere, for the next twelve months, as her leading poet. Flanked by the blind, ninety-two year-old ex-Chief Druid, by the Recorder and the Keeper of the Sword, all in their long white robes and veils; with the green-clad *Gorsedd* of Bards behind him, the Chief Druid began his allocution.

Eloquence is one of the leading traditions here, and a great Welsh preacher must be able to play on the emotions of his audience as a musician plays on the instrument of his choice. As the tension mounted, the cries of *Hwll!* broke in tribute from the body of the hall. At last the name was proclaimed: John Evans, a school-master from Llanegryn, for his ode on *Dwylo* (Hands). Then the thousands of voices broke into the National Hymn, "Land of my Fathers", while the procession of Druids and Bards wound its way through the crowd to fetch the victor and carry him in triumph to the stage, where he was enthroned in the Bardic Chair.

Eisteddfod week finished with a performance of "Carmen", translated into Welsh by a local scholar and performed by the Welsh National Opera Company. Then it was all over. Audience and competitors were back at work next day—down in the mines, tending their beasts in the mountains, teaching in the little country schools. One Eisteddfod is finished, but another is in sight and already the choirs are at practice on Saturday evenings, the harpists, the poets, the players of *penillion*, are dreaming of success... next time.

A historic moment during a Welsh National Eisteddfod: H.M. Queen Elizabeth is invested as Honorary Ovate of the Gorsedd of the Bards of Wales, at a ceremony at Mountain Ash, Glamorgan, in 1946, before she succeeded to the throne.



A fanciful representation of the Tower of Babel, painted by Pieter Brueghel the Elder. This work was recently shown in Paris for the first time as part of the D.G. Van Beuningen Collection. The Tower of Babel is the symbol of incomprehension between peoples resulting from the inability to understand one another's languages. Modern archaeological research has discovered that the Tower of Babel was actually built by the ancient Mesopotamians near the Euphrates River (present-day Iraq). The Tower was the greatest of the Sumerian-Babylonian ziggurat temples, or staged pyramids, with a total height of 288 feet. Fifty-eight million bricks were used to build the Tower, which was also known as the "House of the Foundations of Heaven and Earth"

THE WISDOM OF UL-JAHIZ CROSSES THE FRONTIER

by Georges FRADIER

MANY an author has won fame in his own country and, long after his death, his books continue to be admired and to give pleasure—but only to the relatively few who happen to know the same language. To the rest of the world he is unknown and will probably remain so.

And then suddenly comes a change. Someone decides to translate him into a language understood by perhaps 50 or 100 million people. Our author, long dead, takes wings. He finds a welcome among strangers. To them he brings new treasure, something of the wit, wisdom and poetry of his own folk and times.

This does not happen as often as might be imagined, but it has now happened to a rare man of letters who died eleven centuries ago. The name of Abu Uthman 'Amr Ibn Bahr Ul-Jahiz was unknown outside the Moslem world (except to a few orientalists) until his *Book of Misers* was translated into French by Charles Pellat and published recently in the Unesco Collection of Representative Works.

Ul-Jahiz was born in 776 or 777 A.D. at Basra, then a flourishing city, traversed by countless canals, thronged with merchants, singers and grammarians, the gateway to the East and a centre of Mesopotamian trade with India and China. Its inhabitants were notorious for their sharp wit and difficult character.

But Ul-Jahiz seems to have inherited only their intellectual capacities. Tactful and polite, he knew that a man of culture deserves a quiet life, one that neither requires him to stake his all upon reputation, nor makes excessive calls for self-denial.

Though he was a contemporary of Charlemagne, his career in the craft of letters was like that of any talented, ambitious young man in 17th century Europe. Success meant living in the capital and finding a patron there. For an author who wished to live by his pen, there was no alternative but to offer a few dedications in return for gifts and a pension.

Ul-Jahiz, therefore, dedicated a book to the Caliph—and became a success in Baghdad. But his success owed nothing to sycophancy. There are no fulsome praises in his book, which is about the thorniest and most controversial problems of those times, the political and religious system of the Caliphate. It does not take sides, but gives an unruffled account of the most divergent trends of opinion.

All subjects came naturally to his pen : theology, natural history, poetry, geography. Neither palace revolutions nor revolts disturbed his output. The Vizir fell into disgrace, the Caliph died. Their rivals and successors were equally friendly to Ul-Jahiz, who grew old wisely and only retired from the Court when compelled to do so by a stroke and rheumatism.

Ul-Jahiz' *Book of Beasts* and Abu-Hanifa's *Botany* are among the first works devoted to the study of nature. The *Book of Beasts* contains many quotations from Aristotle, though Greek influences are not otherwise particularly conspicuous. There are also passages from the poets, used—as in all mediaeval treatises—"to point a moral and adorn a tale".

But our author has set down some observations of his own as well. His object is to prove the unity of nature, to show how, in the eyes of a sage, all things in nature are of equal value. He had an odd predilection for insects—and the *Book of Beasts* foreshadows certain modern theories concerning the evolution and adaptation of species.

Ul-Jahiz, however, was not a scientist, nor a specialist in any particular subject. He wrote books on *Corn and the Palm-tree*, on *Metals*, on *Whites and Negroes*, though not as one versed in the science of husbandry, or of metal, or of mankind. His aim was to give a stimulus to such studies—and pleasure to the reader. Even when he wrote about theology, elegance of style did not desert him : he eschewed speculative theories in favour of historical fact and personal experience.

The *Book of Misers*, for instance, is not an essay on avarice, but a collection of anecdotes, recollections, apt quotations and original ideas, the whole apparently flung together haphazardly. It is the *obiter dicta* of a sage with a smile on his lips and a fluent pen, who has ceased to have much faith in education, and refers to it only with a touch of humour.

> "In this book", he writes, "shalt thou find three things—original arguments, subtle artifices, amusing tales. Therein mayst thou draw, according to thy mood, matter for laughter and distraction, if grave things weary thee".

And thereupon he launches out—he has always a weakness for digressions—upon an enchanting apology for mirth. But he closes in dignified fashion :

> "Laughter and jesting have their measure and golden mean. That boundary passed, we fall into frivolity ; but short of it, we are found wanting in the scales."

The main pleasure in this book for us today lies in the picture it paints of mice and men. Few are the historical documents so close to life and the stuff of things. The *Book of Misers* throws a dazzling light on Mesopotamian society in the ninth century. It describes its customs, fashions, culture, folklore, money troubles, police, trade, the funny stories men told each other and what they ate—in fact, the whole tale of daily life, which is ignored by schoolroom history.

Our author did not think of depicting only misers in this work, and when he comes to them, he supplies us with an essay on manners. And strange birds they are, his misers. Their vice is usually kept for the dinner-table, like the one who rationed his guests' helpings, but loaded them with gold and jewels !

We have a glimpse of a brilliant civilization, though one not far removed from the austere living of the nomadic tribes who gave it birth, and still imbued with the poetry wherewith the men of the desert transmuted their poverty into gold. Listen to a Bedouin describing his meal :

> "They brought us wheat red as nightingales' beaks, and we kneaded bread, which we threw upon the fire ; the embers tumbled out as the belly tumbles over the belt. We then made of it a pottage that went around in the melted fat as the hyena goes around in the sandhills. Then they brought us dates like the throats of lizards, so soft that the teeth sank into them."

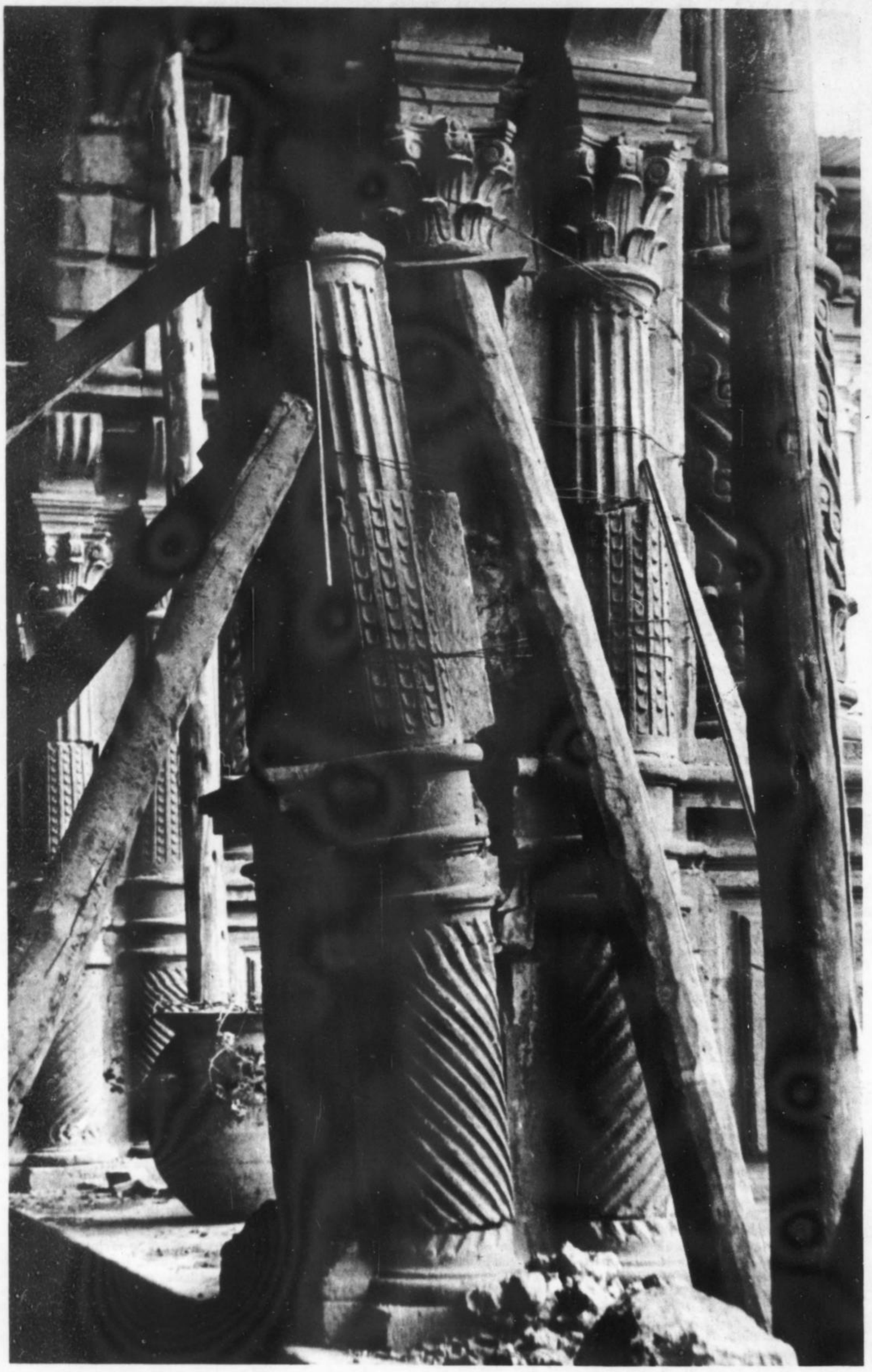
Ul-Jahiz had too much learning and too keen a sense of humour to compose this prose poem himself, but he must have felt happy as he copied it out. Through it we catch a glimpse of one who was always good company, a man of insatiable curiosity, not very deep, but always on the watch for "wise saws and modern instances" wherewith to make his meaning clear and help the mutual understanding of peoples.

The *Book of Misers* was one of a series of essays on society : others include *Of Thieves, Of Young Lovers, Of Schoolmasters*, and *Of Singers*. The essay on *Women* is crammed with sex psychology and, in another series, our author pleads for equality among the three races that then made up the Moslem world—the Arabs, the Persians and the Turks.

All Basra mourned him when he died at the ripe old age of 91. They mourned him as an admirable writer, but above all, as a lovable man. It is a pity we have no portrait of him. He was, it seems, extremely ugly, with big bulging eyes, and that is the meaning of his nickname, Ul-Jahiz. It is, too, the reason why the Caliph Al-Mutawakkil felt unable to make him tutor to his sons.

But we are reminded of Socrates ; his ugliness must have been offset by his smile and his intelligence, and it must have been forgotten in the enchantment of his speech. Maybe he would not have stuffed his pupils with strategy and the Law of the Koran. He would have taught them to cultivate an open and inquisitive mind, tolerance, a taste for friendship, respect for their mother tongue, the whole seasoned with a pinch of scepticism, for he would certainly have imparted all he had to give.

It would perhaps be fantastical to see in him an early Francis Bacon. In any case the sons of the Caliph are to be pitied for what they missed.



RESTORING QUAKE-HIT CUZCO

On Sunday afternoon, May 21, 1950, many of the people of Cuzco, Peru, were gathered outside the city watching a football game. They could see, in the distance, the stupendous stone structures of the ancient empire of the Incas glistening in the bright mid-day sun. Suddenly, at 1.39 p,m., the ground began to shake and tremble. A few minutes later, over 100 persons inside Cuzco were dead and more than 200 were injured. The city itself was a shambles. Three thousand dwellings were destroyed, and only 1,200 remained habitable. The total damage was estimated at over $33,000,000.

Cuzco is really three cities. One is Inca. The second is colonial. The third is modern. The numerous monuments of this ancient city testify to its important role during the different periods of its long history, which links the civilization of the pre-Columbian Incas to the present time. A great number of these monuments were seriously damaged by the earthquake.

Immediately following the catastrophe, the Peruvian Government took steps to remedy the appalling conditions of the city. A special appropriation was later voted by the Congress for the reconstruction of churches and historical monuments. Opinion, however, was divided over the best way to plan this work and agreement appeared difficult. The Peruvian Government therefore asked Unesco to send an international technical mission to help in formulating the plans. In June, 1951, a Unesco mission, headed by Professor George Kubler of Yale University, arrived at Cuzco. It made a survey of the damage and drafted a plan for reconstruction. These are now incorporated in an illustrated volume, just published by Unesco, entitled "Cuzco : Reconstruction of the Town and Restoration of its Monuments" (1). A detailed description of the earthquake damage is given, covering religious architecture, colonial dwellings, streets and squares. Ultimately, the book points out, the Cuzco Development Authority, established by the Peruvian Government in co-operation with the U.N. Technical Assistance Administration, will assume control of the reconstruction of Cuzco. Photo, above, shows damage to main cloister of one of the Colonial churches, the Iglesia de la Merced which was built between 1651 and 1670.

(1) *Price:* $1.50; 8/6d; 400 *fr.*

'HUMAN N FALSE!

Theories on human nature have been as numerous as the proverbial leaves of Vallombrosa, but it was not until the beginning of the twentieth century that human nature became a subject of serious scientific study. This study has revealed a multiplicity of facts which should serve as a challenge to social thinkers and the leaders of public opinion.

"Human nature" can mean several different but mutually reconcilable things at one and the same time, so that until we have explored these different meanings and reconciled them, it will not be possible to make a brief, valid and readily understandable statement as to the nature of human nature. However, it is possible to say several significant things about it at once.

First it should be said that no organism of the species so prematurely named *Homo sapiens* is born with human nature. What human beings are born with is merely a complex of potentialities. Being human is not a status *with* which but *to* which one is born. Being human must be learned. This is an important distinction, for the age-old belief in the innate character of human nature has been responsible for much personal, social, and political misunderstanding, and for an untold amount of human suffering.

What are the specific qualities or characteristics, and what is the peculiar nature, of man that distinguish him from all other creatures? On the basis of his obvious physical characteristics man is described as a mammal of the order Primates, genus *Homo*, and species *sapiens*. But what of his psychological classification?

Human Promise

While every creature that is classified physically as man is thereby called *Homo sapiens*, no such creature is really *human* until it exhibits the conduct characteristic of a human being. If it is true that one has to learn the kind of conduct that is uniquely human, then any organism which fails to learn that conduct cannot be human. In a sense this is a sound argument, and a closer examination of this argument will serve to throw much needed light upon the meaning of human nature.

The fact is that man is human by virtue of both his physical and his mental traits. In the course of his evolution the two appear to have gone hand in hand. One can no more deny the status of being human to a newborn baby because it cannot talk, than because it cannot walk erect. The wonderful thing about a baby is its promise, not its performance — a promise to perform under certain auspices. A juvenile ape can do a great deal more than can a juvenile human, but the promise of the child far exceeds that of the brightest of apes.

Now, what is this promise? The answer is: a remarkable capacity for learning to use complex symbols and symbol relationships, a symbol being a meaning or value conferred by those who use it upon any thing. A sign, on the other hand, belongs to the physical world, it is a physical thing which indicates some other thing or event. A symbol belongs to the human world of meaning. Now, it is generally agreed that newborn babies are incapable of symbol usage; it is an ability which they have to learn; if they are not taught it they do not learn it.

We can thus say that human nature means the uniquely human set of potentialities for being human with which the organism *Homo sapiens* is born. Potentialities must be underscored, for what is generally erroneously assumed is that human beings are born with certain definite traits and characteristics which only need time if they are to develop, whereas the researches of the last 30 years have increasingly shown that the traits and characteristics of the organism will to a very large extent be determined by the kind of cultural stimulation which those potentialities receive.

Man's second nature

What most persons have taken to be human nature, is actually the acquired behaviour of the person; this may and usually does become a second nature, and this, too, could be called human nature, since it is a function of man's nature in interaction with his environment, but it must not be confused with man's *inborn* nature — and this is exactly where the confusion is usually made. Hence, human nature may express itself, or rather be made to express itself, in many different forms. But the differences in these forms are not,

NATURE CANNOT BE CHANGED' SAYS U. S. ANTHROPOLOGIST

by M. F. ASHLEY MONTAGU
Professor of Anthropology at Rutgers University U.S.A.

On this page we offer our readers a condensed version of an article which appeared in the winter 1952 issue of "Impact of Science on Society" the quarterly review published by Unesco. Professor Ashley Montagu presents the results of some recent scientific research into the character of human nature, and offers some of his conclusions on this controversial question..

according to modern evidence, determined by innate factors but by environmental ones.

Man is born not with the ability to speak any language, but with a capacity or potentiality for speech, and this potentiality will never develop in the absence of the proper stimuli. These stimuli will usually assume a form determined by a particular environment, so that what the organism learns to speak will be of purely social origin, just as the way in which he learns to eat will be socially determined. Now languages, knives and forks, and fingers, are all instruments for manipulating one's environment, but whereas fingers are natural, languages and knives and forks are artificial. Obviously it is no part of the primary or innate nature of man to create artifacts.

Acquired experience

Science knows of no natural drive in man to make knives and forks or to speak Italian; Australian aborigines neither use knives or forks nor do they speak Italian, not because they couldn't do so, but because they happen to be born into a cultural environment from which such instruments are absent and where their own language alone is spoken.

In short, how a person will behave, what he will do, think, or say, what language he will say it in, and what artifacts he will prize, will be determined not by his innate nature so much as by his acquired experience. And this gives us the answer we have been seeking: human nature consists of the unique potentialities for complex symbol usage with which the organism is born, potentialities which undergo development within a cultural environment, the result being a human being, made to measure, and tailored to the prevailing cultural pattern in which he has been conditioned. The process of learning the traditional cultural patterns is called socialization, and is essentially cultural in character. We may, then, call the cultural endowment of human potentialities *primary human nature*, and the socialized development of those potentialities *secondary human nature*. Human nature, therefore, consists of both primary and secondary elements, the innate and the acquired. Where most errors have been committed in the past has been in the identication of the latter with the former.

While the primary human nature of all men is fundamentally similar, the secondary human nature frequently differs owing to differences in the history of cultural experience. In short, human nature assumes secondary forms according to the pattern of the socialization process in which it has undergone development, and this pattern is determined by the cultural history of the group.

In the tradition of Western civilization it is the custom to reckon age as beginning from birth; other civilizations, notably the Chinese, reckon age as beginning from fertilization or conception. Recent researches indicate that this is scientifically a much sounder manner of reckoning age than our own. The tendency to think of the child being born as a sort of *tabula rasa*, without a previous history, and beginning life, as it were, for the first time at birth, is wrong.

The teaching in our scientific institutions hitherto has been that the foetus *in utero* is so carefully protected, so thoroughly insulated from virtually all stimulations originating in the mother or the outside world, that it develops autochthonously according to its own inner resources and the nutriment which it receives through the placenta. It was and still is being widely taught that since there is no nervous connexion between mother and foetus, the mother's nervous states could not possibly influence the development of the foetus in any way.

Life before birth

With such a viewpoint concerning maternal-foetal relations it is not to be wondered at that the prenatal period was considered irrelevant for the study of human nature. And yet nearly a century and a half ago a poet and thinker, Samuel Taylor Coleridge (1772-1834), wrote: "Yes! the history of a man for the nine months preceding his birth, would, probably, be far more interesting, and contain events of greater moment, than all the threescore and ten years that follow it." It has taken science 150 years to come somewhere near supporting Coleridge's guess.

It is now a demonstrable fact that there is a very intimate connexion between the nervous system of both mother and foetus acting through the fluid medium of the blood (and its oxygen and carbon-dioxide content).

There is good evidence that an emotionally disturbed pregnant woman may communicate her emotional disturbance, at least in chemical form, to her foetus. The Fels Institute workers at Antioch College, Yellow Springs, Ohio, have found that emotional disturbances in the pregnant mother produce a marked increase in the activity of the foetus. They have also found that fatigue in the mother will produce hyperactivity in the foetus; and that under severe emotional stress, especially during the later months of pregnancy, such mothers generally have babies who become hyperactive, irritable, squirming, feeding problems.

Such an infant, says Sontag : "is to all intents and purposes a neurotic infant when he is born—the result of an unsatisfactory foetal environment. In this instance he has not had to wait until childhood for a bad home situation or other cause to make him neurotic. It has been done for him before he has even seen the light of day."

Not only this, there is evidence that the mother's emotional disturbances are reflected, through disturbances in nutrition, in the skeletal system of the foetus. It is, of course, not being suggested that the mother's emotional states as such are transmitted to the foetus — this is almost certainly not the case. What does apparently occur is that the mother's emotional disturbance manifests itself in impulses which proceed to the pituitary gland. The latter then secretes various hormones directly into the blood stream which activates the glands of the rest of the body, and since most, if not all, of these hormones are of small enough molecular size, they will pass directly through the placenta into the foetus, and there act upon it.

It is now well established that the foetus is capable of responding to tactile stimuli, to vibrations, differences in pitch and tone, and to sound, to taste, and to various gases. In other words, it is clear that far from being thoroughly insulated from the outside world, the foetal organism is a great deal more sensitive to it than we ever suspected.

A baby Homo Sapiens: Was he born with human nature ?

Creature of habit

It is generally agreed that man is born free of those biological predeterminants of behaviour which characterize other animals. Man is born without instincts, without those psychological dispositions which cause other animals to respond in a particular manner to a particular stimulus accompanied by a particular emotion. The form of the animal's responses is predetermined, man has to learn the forms which his responses assume. While other animals are mostly creatures of instinct, man is the creature of habit—the habit which he acquires from his culture. But these habits are organized by his culture around a number of urges, drives or basic needs as they have been variously called. These terms are the merest labels for physiological conditions, the exact nature of which is far from being known.

There is fairly general agreement as to the number and definition of basic needs. A basic need may be defined as a requirement of the organism which must be fulfilled if the organism and the group are to survive. The main basic needs are: oxygen-hunger, thirst, food, activity, rest, sleep, bowel and bladder elimination, sex, fear, and avoidance of pain. Malinowski has defined the concept of basic needs as "the environmental and biological conditions which must be fulfilled for the survival of the individual and the group."

It is important to note that this definition includes the group as well as the individual, and this inclusion constitutes one of the most significant departures from, and improvement upon, the old concept of "instinct". It constitutes an explicit recognition of the fact that man, if not all other animals, functions, if he functions at all, in relation to a group; and that, so far as human beings are concerned, functioning, that is behaving, apart from a group simply does not occur. When human beings behave socially it means that they have been socialized within a human group—if they have not been socialized within a human group, then they do not behave like human beings (1). Indeed, the person becomes related to himself to the extent to which he becomes related to the group.

Traditional myth

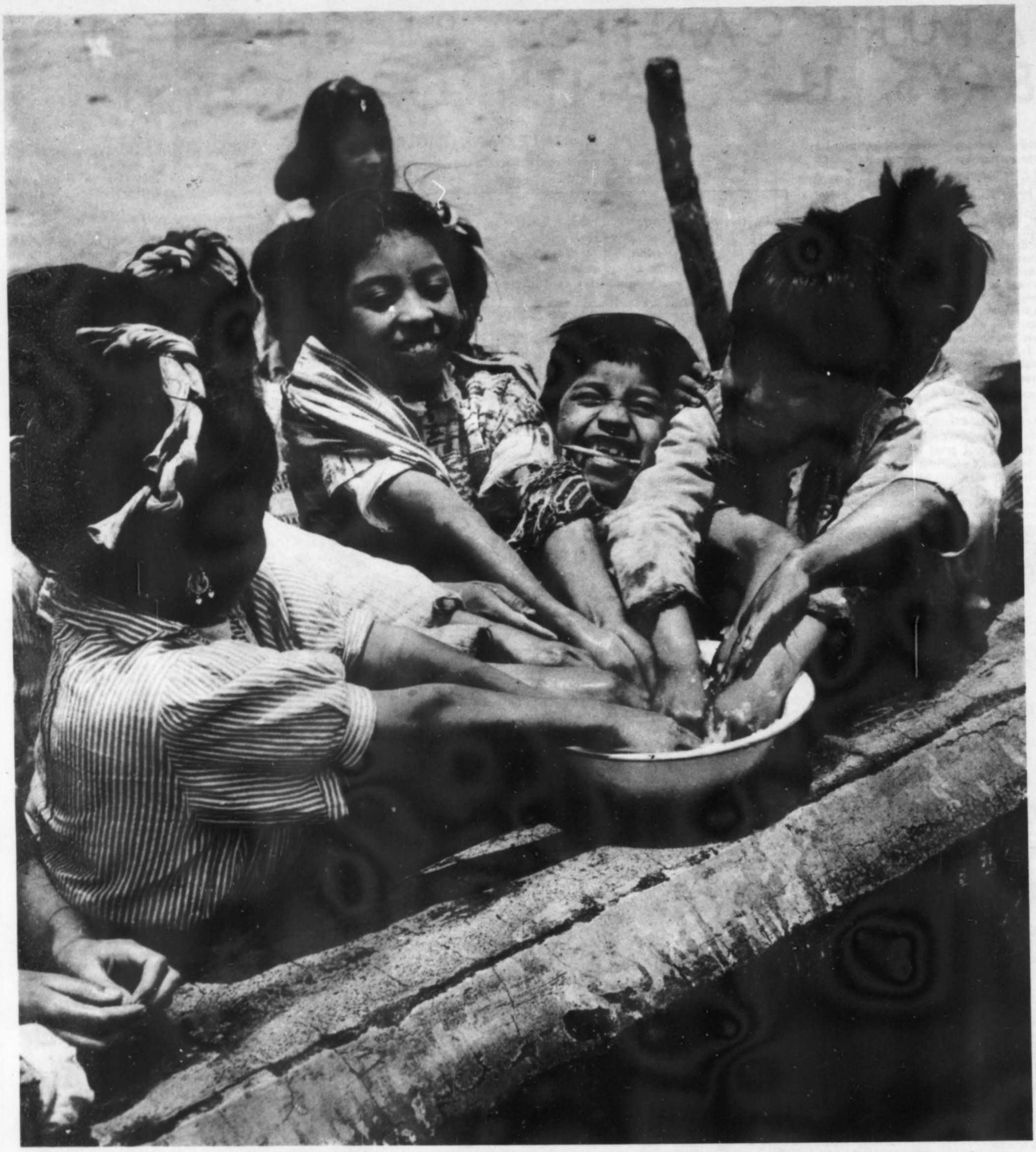
One of the prevailing myths of our Western tradition is the belief that the baby is born inheriting something of the ancestry of its lowly forbears, with respect not only to its physical but also to its psychological traits. The alleged "aggressiveness" of animal nature, it has been held, is in part inherited by the young *Homo sapiens*. Freudian and Jungian psychology assumes the innate aggressiveness of man, and civilization is regarded by both as a more or less unsuccessful attempt to keep this innate aggressiveness within hounds.

Freud's postulation of a "death instinct" is now generally discredited but his use of the synonymous term, "the destructive instinct", still plays a considerable role in psycho-analytically influenced writings. This alleged "destructiveness" is identified with man's alleged inherited aggressiveness, and so one of the dominant views about human nature in our own day has become associated with the belief that man is inherently born aggressive.

For this viewpoint there is not a shred of supporting evidence. On the contrary, all the available evidence gathered by competent investigators indicates that man is born without any aggressiveness within him..whatsoever.

(Continued on next page)

(1) *There are no examples of completely isolated human children—in spite of many published accounts to the contrary—but there are several recorded cases of children who have been almost completely isolated from human contact for several years (these cases will be discussed in a book now in preparation by the author); such children fail almost completely to develop as human beings, and in many cases are even psychically blind and deaf, unable to walk or run, and unable to make more than the most elementary sounds.*



'YOU CANNOT CHANGE HUMAN NATURE' FALSE ! SAYS MODERN ANTHROPOLOGIST

(Continued from previous page)

Professor Abraham Maslow, in an important article, writes : "Those human impulses which have seemed throughout our history to be deepest, to be most instinctive and unchangeable, to be most widely spread throughout mankind, i.e., the impulse to hate, to be jealous, to be hostile, to be greedy, to be egoistic and selfish, are now being discovered more and more clearly to be acquired and not instinctive. They are almost certainly neurotic and sick reactions to basic situations, more specifically to frustrations of our truly basic and instinct-like needs and impulses."

Professor Gardner Murphy writes : "As we watch behaviour in early childhood, we no longer assume that each individual will inevitably push himself ahead and crave every toy or every attention he can get; instead, we begin to ask if there is something in our society that does not satisfy the child's needs and, therefore, makes it aggressive."

The fact seems to be that aggressiveness usually develops in the child as a result of frustration, that is to say, the blocking of expected satisfaction. The infant expects to have its needs satisfied; if those needs are not satisfied it feels frustrated, and normally reacts with aggressive behaviour. It is now coming to be understood that aggression is, in effect, a technique or mode of compelling attention to, and satisfaction of, one's needs. (I believe that the late Ian B. Suttie was the first to point this out in his important book, *The Origins of Love and Hate*, Kegan Paul, London, 1935.)

Such an interpretation of the meaning of aggressive behaviour in children puts a very different complexion upon the manner of handling it than has been customary in the past. Aggressive behaviour in all human being most frequently represents a response to frustration. A response to the frustration of expected satisfaction.

As the result of the work of a large number of investigators it is now indisputably clear that the satisfaction of the child's needs by the mother or some substitute for the mother is necessary for the healthy physical and mental development of the person. Physical satisfaction of the needs of the organism is not enough; what is necessary in addition is the warmth, the love of another being who is deeply interested in the welfare of the child.

It is becoming increasingly clear that the infant is born not only with the need to be loved, but also with a need to love; he is certainly not born with any need to be aggressive.

This view of human nature makes a very different picture from the traditional one with its conception of man born with aggressiveness. It is that view which rendered rationalizations about the "innate warlikeness" of man, and facile generalizations about man as a "brute", the stock in trade of every former authority on human nature. But modern research has shown that this view of human nature is erroneous. Man is not born evil or aggressive—he is rendered so. This being the case, it is incumbent upon us to realize that we can best change human nature for the better not by working on man's biological inheritance but by working on his social inheritance; by changing those conditions which produce disharmony in the person and corresponding disharmony in his society. As Professor Warder C. Allee has said: "Despite many known appearances to the contrary, human altruistic drives are as firmly based on an animal ancestry as is man himself. Our tendencies toward goodness, such as they are, are as innate as our tendencies toward intelligence; we could do well with more of both."

The school of evolutionary thought which preached the struggle for existence and the survival of the fittest gave a one-sided view of nature as a competitive "red in tooth and claw" process, and omitted almost entirely the factors of co-operation and mutual aid, which play so great a role in the ecology, the balance, of nature. The resulting view of nature was thus put badly out of focus, but upon it was erected a view of human nature which was as readily accepted as was the evolutionary theory of nature modelled on a *laissez faire* industrial civilization.

Perhaps one of the most important of our conclusions is that never was there a stereotype more unsound than that enshrined in the view; "You can't change human nature". On the contrary, we find that man is the most plastic, the most malleable, the most educable, of all living creatures; indeed, that educability is a species character of *Homo sapiens*. Man is the learning animal, and he is capable of learning and changing his views and his habits throughout his life.

Human nature, happily, is a great deal better in its promise than man has thus far realized in his performance.